

Tracts on Education

RETIRED TO
RESERVE SHELVES

W. A. Scott

1859

"*Vestigia nulla retrorsum.*"

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PRESENTED BY
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1885.

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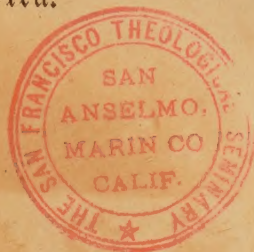
Report of Synod of Virginia on Education

Female Education



W. A. Lion
God Glorified by Africa.

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AN ADDRESS



DELIVERED ON DECEMBER 31, 1856,  
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AT THE OPENING OF

THE ASHMUN INSTITUTE,

NEAR OXFORD, PENNSYLVANIA.

BY

C. VAN RENSSELAER, D.D.,

CORRESPONDING SECRETARY OF THE PRESBYTERIAN BOARD OF EDUCATION.

PHILADELPHIA:  
JOSEPH M. WILSON,

111 SOUTH TENTH STREET.

1859.



This Address is *substantially* the same as delivered. Several parts, however, have been considerably expanded. It was first published in 1857, in the PRESBYTERIAN MAGAZINE,—of which the writer is the Editor,—from which periodical it was republished in "HOME, THE SCHOOL, AND THE CHURCH" for 1859. A few extra copies have been struck off, whilst the type was standing.

## GOD GLORIFIED BY AFRICA.

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IN the name of the God of Ethiopia, and our God, the foundations of a Christian institution have been laid with pious care. The issues of the enterprise are committed to Him, "who hath made of one blood all nations of men." The grace of his Spirit is invoked; the aid of his Providence is supplicated; the promotion of his Glory is sought. "Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

This institution, for the training of Africa's sons, bears the name of ASHMUN, one of Africa's philanthropists. A brief record of Ashmun may be hastily but reverentially woven for the occasion. Let us place it, a wreath to his memory, over the door of the institution that bears his precious and immortal name.

JEHUDI ASHMUN was born at Champlain, N. Y., in 1794, and died at New Haven, in 1828. In this brief but intense human interval, much was done. His thirty-four years were a long life: who lives well, lives long.

Ashmun was a ripe scholar, a devoted Christian, a great public benefactor. He sailed for the Colony of Liberia in 1822, at the age of twenty-eight years. A young Columbus on a voyage of high discovery, a continent was his aim; and on the streamer at the mast-head of the brig Strong, outlying to the wind, was the motto, "FOR GOD AND AFRICA." As the first Colonial Governor, to plan and to execute were his daily work. In a word, Ashmun's administration gave to Liberia its character and its policy. He cultivated amity with the native tribes; purchased large additions to the territory; arrested the infamous slave-trade; nurtured morals and education; advocated and promoted the cause of Christian missions; admitted the Colonists to a participation in the government; and demonstrated to the world the utility and the glory of the great scheme of African Colonization.



Ashmun's health gave way under the double influences of a burning sun and consuming labours. He anticipated an early death; and to die early was a motive for increased labour. "The candle of life," he writes, "burns fast in this region." "I wish to make the most of the little that remains, and to see the MOST WORK POSSIBLE ACCOMPLISHED IN THE LEAST TIME." He lived to die in America, having survived a few days after the arrival of the vessel at New Haven.

An affecting scene took place at his funeral. A large concourse had assembled in the Centre Church. A hymn of Zion had been sung, and a prayer offered to the God of hope and consolation. The Rev. Dr. Bacon was about to begin his funeral sermon,\* when a venerable and solitary female walked slowly up the aisle, and with a look that told the unutterable history of her sorrows, approached the corpse. It was the mother of Ashmun. Never did human sympathy thrill with tenderer emotion and pathos throughout a vast concourse of anxious spectators, than when this aged Christian matron, who had travelled for several days and nights in the hope of embracing her living son, pressed her lips and her heart upon the coffin which concealed his mortal remains forever from her sight.†

Brethren! from the coffin and grave of Ashmun, we turn to the cradle of our Christian institution—to this living new-born child, that bears his name, inherits his spirit, and exists to carry forward his great designs. Baptized in the mother arms of your Presbytery, and dedicated anew this day to God, may the ASHMUN INSTITUTE grow up in the nurture and power of Christian life, and testify, to the end of time, of Christ's grace to a benighted continent.

The general theme of my Discourse on this occasion is, GOD GLORIFIED BY AFRICA. The particular form in which I shall attempt to unfold it is, by showing that THE AFRICAN RACE IN THIS COUNTRY IS TO BE A GREAT INSTRUMENTALITY FOR SIGNAL DISPLAYS OF GOD'S GOODNESS, GRACE, AND GLORY IN AFRICA.

Let us approach the subject with docility and awe. The ways of Providence are mysterious. Their explanation is often long delayed by the complications which evolve their true end in human history. Calvin remarks: "The Providence of God, the more circuitously it appears to flow, shines forth all the more wonderfully in the end; since it never really wanders from its direct object, or fails of its effect when its due time is come." The scroll is usually unrolled by degrees; and passing events disclose their purpose only as God may condescend to establish the interpretation. Privileged

\* An able and appropriate Discourse, delivered August 27th, 1828, from the text: "To what purpose is this waste?" Matt. 26 : 8.

† Gurley's Life of Ashmun, p. 393.

are we, if we can but attain the elevation to discern, "Lo, these are *parts* of his ways."

#### PROVIDENCE INDICATES A GREAT PLAN.

I. The first proposition offered in an attempt to solve what may be called the African problem, is a general one, namely: PAST PROVIDENCES, connected with the African population in the United States, seem to indicate SOME GREAT DESIGN IN THE MIND OF GOD.

The facts of African history rise up in the vista of centuries, like dark mountains, whose heights, inaccessible to mortals, are yet reached by an illuminating sun.

1. It was a wonderful providence that permitted the African people to be *torn from their native continent and sold into bondage*. This barbarous aggression on the rights of mankind was perpetrated under the double plea of religion and of the necessities of labour. On the wide Atlantic, from shore to shore, was sounded forth the horrid cry of the Slave-trade; Roman Catholic Spain and Portugal uniting with Protestant Holland and England, in the pæan to Barbarity. The history of Christian civilization presents the strange and dishonouring incident of the participation in the traffic of human flesh and blood by nations of every creed. It was in the year 1620, four months before the arrival of the Mayflower, that a Dutch ship landed and sold its first cargo at Jamestown—a cargo of African life, consigned under British laws to American bondage.

"Great God! thy whole creation groans,  
Thy fair world writhes in pain;  
Shall the dread incense of its moans  
Arise to thee in vain?"

Sin in Africa, like sin in Eden, was mysteriously permitted in Divine Providence. It was permitted, but not sanctioned; and permitted with the certainty of being overruled. God's decrees relate to all his creatures, and to all their actions, without interfering with accountability or free agency, in any form or degree. Primeval guilt, which brought an inheritance of woe, and of punishment upon our race, has nevertheless been made to usher in the brightest manifestations of the riches of grace in Jesus Christ. Joseph's bondage, incurred by the wickedness of his brethren, was the instrument to advance the glory of Israel. In like manner God will bring forth infinite blessings out of the deep infamies of the slave-trade; and will cause African captivity to promote the triumphs of his kingdom in ways long kept back from full disclosure. Providence permits, restrains, and finally circumvents and crushes human iniquity, producing from its ruins, most holy, wise, and powerful results. "His providence," in the language of our Confession of Faith, "disposes all things for the good of his Church." In what other light can Christians regard the violent transportation of Africans into slavery? The event will verily



redound to everlasting righteousness among the nations. Even the glare of its enormity reveals purposes of mercy in the lighting up of the distant future of a great continent. *To overrule evil* is a grand principle of the Divine government. "Surely the wrath of man shall praise thee; the remainder of wrath thou wilt restrain." God will be glorified by Africa. A deep and broad foundation for a vast superstructure of praise has been laid by the African race divided into two bands. Events that are to be the admiration of the world have been wrapped up in the mystery of this dispensation, the light of whose glory begins to dawn.

2. Providence had a design for good in making the United States the chief scene of African bondage.

Wherever the slaves, taken from Africa, were to be located, it is obvious that their character would be affected by the form of government, language, habits, and religion, of the people among whom they dwelt. Their location was, in a great measure, to decide their future destiny. Why were the Africans sent over to this free, Anglo-Saxon, Protestant country, rather than to Spain, Italy, Turkey, or to the West Indies or South America exclusively? If the necessities of labour required their transportation to this continent, who arranged the adaptations of time and place, and established the providential laws that were to give to degraded slaves the benefits of Christian civilization? The simple point, now to be considered, is the fact that the African population in this country have attained to a good degree of *elevation of character*. The best portion of the race is with us at this day. *No other equal number of Africans* possess the character of the aggregate numbers in the United States of America. Further than this: If we exclude from the survey a few Protestant nations, *no other equal number of any one country, or race*, on the face of the globe, are more religious and upright than our own children of bondage. They have enjoyed many and great advantages of general improvement which have raised them above the degradation of barbarians and heathen, or of corrupt and perverted Christians. Tens of thousands are freemen in Jesus Christ, daily pouring out their hearts' devotions to the Everlasting God, the Father of all. On almost every plantation are to be found negroes of high character, intelligent men, and true; and scattered throughout the land, at the north, south, east, and west, Africa has some of the noblest specimens of humanity that the sun of heaven shines upon.

The progress of religion among the African population in the United States may well cause the human mind to stand in awe of the reserved destiny for which Providence seems to be training this people. The following statistics give the number of communicants among the different churches, so far as the writer has been able, with some pains, to gather them.



| Churches.                 | Communicants. |
|---------------------------|---------------|
| Presbyterians, . . . . .  | 21,635        |
| Methodists, . . . . .     | 217,590       |
| Baptists, . . . . .       | 193,000       |
| Other Churches, . . . . . | 10,000        |
| Total, . . . . .          | 442,225       |

The whole African population, at the present time, being estimated at four millions, and the number of Church members being nearly half a million, it follows, that about one in eight of the whole population are members of the Church of Christ.

It may be further remarked, that the whole number of converts in the heathen world, made by all churches of every country, is estimated at about 200,000 out of the many millions to whom the Gospel has had some access. The slaves are, therefore, in a comparatively favoured position in regard to moral and religious elevation.

Again we ask, Does not this moral elevation, under the influences of Christianized life, point to some higher end? Does it not show African capability, and foreshadow still greater attainments in social rank and in the characteristics of civilization? Would God send a race into bondage to obtain their training in the midst of the institutions of liberty and religion, and yet have no great evangelistic work to accomplish by such instrumentality? He will be glorified by Africa.

3. The *great numbers* of the African race, in this country, are an indication that Providence has some important mission for them to fulfil.

A comparatively small and feeble population might have remained among us, an unnoticed and inefficient element in the development of our national character and resources. But there are now *four millions* of the descendants of Africa in the United States. To what purpose is this vast increase? Why is there preserved in our midst this accumulation of distinct and unabsorbed population? Whilst the tribes of the great Indian race have sped westward, as arrows to the mark, and leaving their prairies and mounds for the Anglo-Saxon plough, are perishing before the advance of civilization, the African race is rising up, like the fabled seed in the furrows, and challenges competition in numbers with the most favoured race on the earth. The following are some of the statistics of population developing a great future.

(1.) The total population of the United States, at the last census in 1850, was 23,191,876. Of this number there were

|                               |            |
|-------------------------------|------------|
| Whites, . . . . .             | 19,553,068 |
| Slaves, . . . . .             | 3,204,313  |
| Free Coloured, . . . . .      | 434,495    |
| African population, . . . . . | 3,638,808  |

It thus appears, that about *one* person in *five* of our entire population is of African descent. Not only is the proportion striking, but the aggregate number, which forms the proportion, shows that this people live among us literally in masses. The descendants of Africa already exceed the population of the American Colonies at the era of our National Independence. Their present population is about four millions, and the next census will, undoubtedly, increase it to between four and a half and five millions. They are already a nation in numbers; a prominent wheel within the circling wheel of a vast system of living machinery.

(2.) Great as is the proportion of the African race to that of the white race in this whole country, it deserves to be noticed that the *ratio of increase* is in their favour in many of the slaveholding States. With the exception of Maryland, Virginia, Missouri, and perhaps one or two other States, the ratio of the blacks to the whites has been, on the whole, increasing in the Southern States. The slave population in Alabama and Florida is 44 per cent. of the whole population; in Louisiana, 47 per cent., in Mississippi, 51 per cent., and in South Carolina 57 per cent.; whereas it was in 1800 in Mississippi but 39 per cent., and in South Carolina but 42 per cent. The Compendium of the Census Report affirms that "the proportion has been increasing for the slaves in the Southern States generally," with the exceptions stated. The average ratio of increase of the slaves from 1790 to 1850 has been 29 per cent. of the *whole* population, including that of the free States, which has had an accession of two millions by foreign emigration. The African population in 1790 was 757,363; in 1850, it was 3,638,808; and it is now about 4,000,000.

The question returns, What is the interpretation to be given to these statistics? Has God no ulterior and specific purpose towards this mass of population? Whilst slavery in some countries, as in Cuba, decreases and exhausts population, so as to create a demand on the accursed slave-trade, in our own country the natural increase outstrips that of the white race, and confounds the ordinary calculations of political economy. Providence controls the increase or diminution of population on the earth. African increase has a parallel in ancient Egypt: "And the children of Israel were fruitful, and increased abundantly and multiplied, and waxed mighty, and the land was filled with them."\* Why? Had God any purpose to accomplish? The martyred Stephen, inspired by the Spirit, gives the interpretation; "*When the time of the promise drew nigh*, which God had sworn unto Abraham, the people grew and multiplied in Egypt."† God will be glorified in Africa.

4. Again; a remarkable providence has kept the African race of this country in *peaceable subordination* for a very long period.

\* Ex. 1 : 7. . . . . † Acts, 7 : 17.



The love of liberty is a natural instinct in the human heart. Some races cannot be reduced to bondage; at least without the contingency of bitter enmity and fierce insurrections. It is almost impossible to subdue Indians. They will fight in the swamps to the death; or if at last hemmed in, captured, and sent by white treaty across the "father of waters," they retire with a sullen vengeance in the heart, that prompts them with convenient and hopeful opportunity to grasp the tomahawk and rifle for a renewal of the contest. No earthly power could keep four millions of Indians in slavery. Other races are by nature equally refractory. But the African race is docile, of quiet disposition, and obedient to genial and social influences. For two centuries, they have been peaceful and patient under their burdens, and submissive to their condition of slavery. This will be generally regarded as a remarkable providence, particularly in view of the proportion of numbers between the whites and blacks in the slaveholding States.

Throughout the entire slaveholding region there are about six and a quarter millions of whites and three and a half millions of blacks—a numerical advantage against the latter by no means so decisive as to exclude a special providence in the preservation of almost uninterrupted order.

In the eight States in which slavery has its principal dominion, viz., Virginia, North and South Carolina, Georgia, Florida, Alabama, Mississippi, and Louisiana, the number of the whites is 3,268,889, and of the blacks 2,464,583, a proportion advancing towards numerical equality. Is not the hand of God visible in maintaining peace between these large masses of enslaving and enslaved?

In several of the States the population is almost equal, whilst in two States, viz., South Carolina and Mississippi, the blacks have a majority; in South Carolina a majority of more than 100,000.

In many of the counties and parishes of States where slavery is still more concentrated, the slaves outnumber the whites in the proportion of five or ten to one.

Still further; there are many plantations in these States on which not more than half a dozen whites reside in the midst of hundreds of negroes. In the last cases, the physical power is decisively in the hands of the slaves.

Under these various circumstances of temptation for the trial of physical strength, the African race has continued to serve with characteristic and almost universal docility. The amount of evil that might have been perpetrated, however speedily its authors were overcome, is witnessed by the outrages of the Southampton massacre, in 1831. An occasional outbreak, like the last, has only demonstrated the general state of quiet subordination. There is a significance in the fact of this universal peace. Every insurrection arrests progress, interferes with the opportunities of intellectual and religious improvement, and operates in many trying ways to

the injury of both classes of population. God has purposely hushed for so long a time the angry feelings of the heart. He has implanted by nature generous emotions and susceptibilities. He has protected the white population by restraints and agencies more efficacious than arms and citadels; and in protecting the whites, he has also multiplied blessings to the blacks. Grand ends are revealed in a providence so distinguishing, in a guardianship so gentle, active, and long continued—ends which pass beyond the mere dwelling together in peace of two races on the same soil. God will be glorified by Africa.

5. Another providence, indicating presumptively some great plan for the African race, *as a race*, is its separation from the whites by the *fixedness of colour*.

The dark skin has not been removed from the children of Ham by their residence in America. A white race reduced to bondage might have risen, as the fiefs and serfs of other countries have done, to share in time the immunities of their lords and masters; or a dark race of a colour *easily changed*, might, in the process of years, have passed from servitude to liberty by a natural and unobnoxious gradation. But the Ethiopian skin endures the action of time. Generations have not eradicated it. The race-mark resists all the changes of climate and habit, in a new country, and in a temperate zone. Has God no moral purpose in endowing so many of his creatures with a peculiar colour? Has he no plan in fixing this colour so deeply in physical organization as that a transfer to other lands and climates has wrought no very perceptible change? Providence is not chance. Colour indicates providence. God has a design in making African complexion survive the bondage in America. He will be glorified by Africa.

The precise form in which God will execute his comprehensive plans of mercy towards this long-disparaged race may not be fully discerned. Errors are liable to enter into all human investigations of this nature. A reverent spirit must look for knowledge above.

“Unsearchable! before whose boundless gaze  
The Past, the Present, and the Future roll!  
Submissive, we implore thee to unshroud  
The Sun of truth.”

Thus far, the discussion has only attempted to point out indications of a *general purpose of benevolence*.

The providences noticed claim consideration. Viewed simply as isolated acts and ordinances in the government of the King of nations, each has an interest of its own to a reflecting mind; whilst considered as parts of a great scheme established, sustained, and executed by divine wisdom and power for the benefit of a race and



of a continent, they reflect increased glory upon the wonderful and mysterious ways of Him who "worketh all in all."

Is there any connection between these providences and the WELFARE OF AFRICA? Its proof will be attempted.

#### THE PROVIDENTIAL PLAN POINTS TO AFRICA.

II. The providences of God have been, of late years, indicating a closer and closer connection between our African population and the CONTINENT OF AFRICA, as the CHIEF SCENE of the highest development of the race.\*

God is in history. He discloses his designs by actions as well as by revelation. There is a logic in events that ultimately brings out its conclusion with divine verity and majestic impression. The imperfection of human investigation anterior to the full disclosures of Providence being admitted, it is lawful, reverential, and dutiful, to examine events in their historical connection, and to endeavour to ascertain, if possible, their moral import. Our Lord reproached the Pharisees for their inattention to the signs that were ushering in the new dispensation. "Ye can discern the face of the sky, but can ye not discern the signs of the times?"† God's condescending and advancing providences in reference to the African race, invite to more specific inquiries concerning the Divine intentions towards this interesting portion of the human family.

"Yes! Thou art as true a MAN  
As moves the human mass among;  
As much a part of the Great Plan  
That with Creation's dawn began,  
As any of the throng."

GOD WILL BE GLORIFIED BY AFRICA. The question, pertinent to this discussion, is, What is God doing, at the present time, to show that Africa itself is to be the chief scene of high moral action for the coloured population of this country?

WHAT IS GOD DOING? Behold his wonderful works. On the shores of the Ethiopian continent, the REPUBLIC OF LIBERIA stands among the nations of the earth! Emerging from its colonial state, it has become an independent, self-sustaining, accredited government, waving its flag of liberty over a favoured and happy people. Its early obstacles and difficulties were the providential elements

\* The expression "*chief scene*" is used, in order not to exclude the distinct recognition of Divine goodness—past, present, and future—towards the race *in this country*. Even if God had no ulterior plan of benevolence in Africa, the results of his plan prove, that it has accomplished great good for our coloured population in this country. Whilst much more may be done for their benefit in America hereafter, we still believe that Africa is to witness the highest culture and influence of the race.

† Matthew 16 : 3.

of gradual advancement, and permanent prosperity. The foundations of many generations have been laid. The Republic has its constitution, its president, its judiciary, its legislature, its militia and navy, its schools and churches, its arts and manufactures, its trade and commerce,—all the political insignia of a prosperous and independent nation. Its internal condition is the exponent of its influence on the well-being of the surrounding tribes. A large extent of sea-coast has been rescued from the iniquities of the slave-trade; the arts of civilization are penetrating into the interior; and religion is advancing its blessed dominion wider and wider among the heathen. Without entering here into more detail, it is sufficient to say that Liberia is in an excellent state of prosperity, with every prospect of moral and political enlargement.

This Republic—who founded it? Who were the adventurers that came to those desolated shores, and on wastes made dreary by crime and oppression, planted the institutions of civilization? They were African emigrants from the United States—men, who, either themselves or their ancestors, were carried from their native land into American bondage. The black race has begun on its own soil the development of God's grand and ulterior purposes. The plan, foreshadowed by many signs, is in a state of actual execution. The process is visibly going forward which demonstrates the connection between the race in America and the race in Africa. Deep significancy dwells in the wonderful method by which this new government upon the earth has been established. It is becoming apparent that a chief mode of blessing Africa, is in its colonization by its distant descendants. God will be glorified there, even by transferring back to its shores pioneers of knowledge, civilization, and religion. "Lo, he doth utter his voice, and that a mighty voice!"

Some stress must be laid upon the fact, that *Liberia is the greatest achievement of the African race*. The coloured population in the United States have already erected on their native shores monuments of a higher capability than that which reared cities and empires of ancient civilization. Liberia, with its institutions of liberty and religion, surpasses, in true Christian greatness, all the kingdoms that have ever held rule upon the continent. This remark is pre-eminently true, if applied to the *Negro* race of Western and Central Africa, from which our slaves have descended, and with which their physical characteristics more particularly identify them. From the Senegal and Congo to the great Cape, and from the west to the interior, comparatively few advances have ever been made in the habits and culture of a higher life. Heathenism pervades the millions; has been their destiny for centuries; and has in itself no promise of amelioration for the future. In all human probability, centuries would have still passed away before a government, of the character of Liberia, would have been constituted out of native materials. The same Providence which has

permitted a thick darkness to settle on the land, has caused the descendants of the negro, born in a distant country, to return to bless it with the wonderful resources of Christian civilization. In no part of the world have the men of the dark skin ever accomplished such wonders of self-reliance, capability, and moral achievement as on Liberian soil.\* The inference is rational, that God, in thus honouring so conspicuously their deeds on their native continent, is designating the true and appropriate field of their highest destiny. What is He doing? Behold what has been done!

2. "Can ye not discern the signs of the times?" Providence is declaring that *the black and white races cannot advantageously live together as equals in this country*—a declaration practically connecting the highest destiny of the blacks with Africa. The gloomy future of the coloured population is impenetrable on the supposition that that population is to remain permanently in the United States. The following theories may be suggested as aids to grope a way through the labyrinth of this perplexity.

Can the African race conquer a portion of our territory for its own separate and independent domain? Never.

Will a separate territory be voluntarily given to it in any part of our country? There are no indications of a national gift so generous and fraternal.

Is the African race likely to perish before civilization, as the great Indian race has done? No; far from it, indeed.

Will it always remain in its present state of subjection and slavery? Certainly not.

Will the African race, on its deliverance from slavery, retire into the Southwest, outside of our present national boundaries, and there become mingled with other mixed races? A portion of our coloured population will, in all probability, remain on some part of our continent, or its islands; but the future of this remnant is far from being hopeful, in the lights and shades of passing history.†

\* No special allusion is made to Sierra Leone, because Liberia alone sustains practical relations to our own country on this question; and may be considered, indeed, the *representative* of the whole colonization interests in Africa. Sierra Leone was first settled by blacks from this country.

† The following extract from a letter, written to the Editor by one of our most distinguished ministers, *currente calamo*, but from well-digested stores of learning, will be read with great interest. The writer is a warm friend of African Colonization, and here presents views which are *supplemental* to that great enterprise.

"I feel much more concern about the *future* of the race. God holds that problem in his own awful hand for solution. Sometimes such faint glimpses as these open on me:

1. Note on the map of North and South America, the solid mass of black population in the United States, densest in Virginia, South Carolina, &c., and shading off at the north and west.

2. Now this column has for 150 years been suffering a marked change. Its head once rested in Massachusetts. Every year brings this northern margin far-



Will the race rise to social equality and partake of political privileges with other classes in the same community? This is equally improbable.

Few intelligent and reflecting minds will accept any of these alternatives as the best and the true solution of African destiny. God's plan overreaches in grandeur all human proposals; the wonderful plan of colonization, whose pathway is across the ocean, and whose end is the elevation of the African race on its own renovated and expectant continent.

Of the foregoing theories which make this country the permanent home of our coloured population, the last is the stronghold of the opponents of colonization. Its examination will unfold a second proof of the ordained connection of the race with Africa itself, as its final destination and the best field for its Christianized energies.

It cannot be denied that there is a deep-seated repugnance and prejudice between the white and black races, in the United States. This prejudice does not exist, to the same extent, between the white races in other countries and the descendants of Africa. But it exists with no small degree of force in our own country; and it is not confined to the whites; it is a mutual prejudice felt by both parties. The recognition of the great truth that "God hath made of one blood all nations of men," is not called in question by a law of races which simply discourages unreserved social equality. The tastes, natural or moral, of our common nature possess some authority among races of different colour, Caucasian, Mongolian, Malay, Ethiopian, or American, without *necessarily* involving sin. The Liberians exclude the whites from civil and political privileges in

ther south. In no strong sense can we call Delaware, Maryland, West Virginia, or East Missouri, slaveholding States. At the same time, the southeast terminus is growing denser. The entire slave column is, with a glacier-like motion, moving *towards the south*.

3. All these causes now operating will make this change more and more striking. There is no reinforcement at the northern end. Even from Virginia, North Carolina, and Kentucky, the black emigration sets constantly southward.

4. The region of the earth towards which this tendency of the slave-people manifests itself, *is precisely that which offers to them two great advantages.*

(1.) *Congenial climate.* The Northern climate kills off thousands:

(2.) *Diminution of the prejudice of colour.* As a consequence, intermarriage of the races not only can take place more easily, but does take place. Mexico is a country of amalgamation. I have seen numerous mulatto officers on Mexican frigates. The rescue of the pure Spanish blood, *la sangre azul*, is now hopeless. Even in Jamaica the like is true. In New Grenada, Venezuela, and Brazil, the mixture is proceeding yet more rapidly.

5. Hateful, therefore, as *amalgamation* is to our mind, it is in regular and increasing operation.

6. The issue, some ages hence, will be a people, in tropical America, who shall be the resultant of Indian, African, and Caucasian blood.

7. Less confidently, but with some assurance, I foresee such economic and commercial changes, as shall make Southern slavery unprofitable, and then it will cease.

8. Our present duty is to prepare the race for such a destiny."

their republic, after the same manner that we do men of their colour in ours. Without denying that these natural prejudices often give occasion for the excitement of sinful emotions, it is impossible not to see that the two races are really kept distinct in this country; and so distinct, that their commingling together on terms of social and political equality seems out of the question.

This is a harsh alternative. But all races must abide their destiny, and yield to providential law. The present unequal distributions of Providence may be the wisest means of eventually working out the true compensations of the African race. Compensation will at last come.

“We will trust God. The blank interstices  
Men take for ruins, He will build into  
With pillared marbles rare, or knit across  
With generous arches, till the fane's complete.  
This world has no perdition, if some loss.”

Far better for our coloured population to retire from an unequal contest against inveterate prejudice, than stand disheartened and dismayed before the discipline of its stern emergency. God will repair their losses in a better way and in a better land. The mingling together of the two races on equal terms in this country appears an impracticability; or rather, it is an event which does not seem to be within the design of Providence.

The experiment has been tried for a *long time*. More than a century has passed away since the races were brought into contact. Has time softened the prejudices of colour, and removed the alienations of diverse and unequal condition?

The experiment has been tried under *every variety of circumstance*. Emancipation in the Slave States has not elevated the condition of the negro. The Free States refuse to the African race a fundamental right of freemen,—the right of voting for their rulers;\* and however much their general condition may be ameliorated, there is not the slightest approximation to social equality with the whites. Even the ultra-abolitionists do not practically carry out their hortatory views by personal example. The Irish emigrants are negro-haters, to a very great extent, and refuse matrimonial alliances. Under what form of external circumstance has not the experiment been proved an impracticability?

The experiment has been tried *with advantages of religion and liberty on its side*. No country has a purer religious faith, or a more earnest practical religion than ours. Our free institutions also naturally cherish sentiments of equality and fraternity. But

\* The writer has no sympathy with this legislation, which he regards as inexpedient, unrepubli- can, and oppressive. When the new Constitution of New Jersey was submitted to the people in 1844, the writer was in the minority who voted against it, and he did so because the new Constitution refused to recognize the political rights of the free coloured population.

neither religion nor liberty has broken down the barrier between the races. The most enlightened conviction has been as inefficacious as the most favoured forms of political condition in rescuing the blacks from their inferior position.

Further still; the experiment has been tried *with increasing improbability of its success*. The mutual prejudices of the two races are greater now than ever. Our Free States, in forming new constitutions have almost unanimously denied to the coloured population the political privileges granted to others. The new States of the West have surpassed the older ones in their restrictions and disabilities; and at least one or two prohibit residence by penalties.\* So clearly defined has the question now become, that our National Executive Department, which is no doubt in sympathy with our National Judiciary, has lately decided that free coloured persons are not "*citizens of the United States*."† The feeling of alienation on the part of the blacks increases with all these oppressive and disparaging manifestations. Forming a distinct class in the community, they have a separate social position; they worship God generally in churches of their own, called African churches; their children are educated in African schools; and provision by law and custom seems to be made for the perpetuation of these distinctions. When Slavery shall approach its final crisis, and the spirit of insurrection shall sound forth its cries of terror, the general exasperation on both sides will be fiercely augmented, and embittered beyond all previous experience.

In this aspect of affairs, it is obvious that the African race has no encouragement to regard the United States as a permanent residence. Providence is pointing it back to its native country, as by the proclamation of a king; not in despotic wrath, but in regal love. All things will be overruled for its good.‡

\* Indiana, Iowa, and to some extent, Ohio.

† See the late letter of the Honorable WILLIAM L. MARCY, Secretary of State, in which he declines to give regular passports to free coloured persons travelling abroad, on the ground that they are not citizens in the proper sense of that word.

Whilst these sheets are passing through the press (1856), the news has arrived that the Supreme Court of the United States has given a decision, wherein it is announced that free persons of African descent are not citizens of the United States of America. As a citizen of the Republic, the writer does not hesitate to express his humiliation. At the same time, he has no doubt that this decision, affecting the rights and interests of many, will be overruled for good. God reigns. He is "a great King above all gods."

‡ We may here refer to an able and interesting letter of J. H. B. Latrobe, Esq., written from Newport, in August, 1851, to Thomas Suffern, Esq. Mr. Latrobe endeavours to sustain the following propositions:

1. That the two races of white and black in the United States must forever remain separate and distinct, while they continue in the same land—whether all the blacks are free, or only a portion of them.

2. That the necessary consequence of this state of things, as illustrated by the present, and in accordance with all history, must be that the weaker of the two races must, directly or indirectly, be oppressed, the extent of the oppression being



3. Another of the signs of the times is, that *no other races are aiming to colonize Africa*. By common consent, the continent is given up to the conquest of its own race. Excluding the small parts, whose occupation for military or commercial purposes has been attempted by the French, English, and Portuguese, Africa may be said to be surrendered to its own descendants.

A writer, under the striking title of "TRYING TO CREATE NATIONS," compares the English Cape Colony with that of the French at Algiers, and states that the former "has now been occupied fifty years, at a cost of not less than twenty-five or thirty millions of dollars for governing and defending it, yet the whole population at this day, Hottentot, free Negro, Dutch, and English, does not exceed 260,000 souls. The whole of the appurtenant territory, spread over not less than 130,000 square miles, serves no other object beyond providing us with fresh relays of Caffres to fight. It will not take our convicts, it will not fight its own invaders, and it *cannot induce settlers to immigrate*. The pet Colony of the French, at Algiers, presents a very like picture. Twenty-six years have been wasted, and in a province of ninety millions of acres, three-fourths as large as France itself, the European population is only 134,000, and has to be protected by an army of 100,000 men, at an expense of some twelve million dollars per annum!"

Man cannot *create nations*. The inheritance of the earth is under providential control. The five principal currents of modern

in proportion to the occasions of collision between the two in competition for employment.

3. That another necessary consequence of this state of things is, that the two races must separate—in this as in all other similar cases—or, in other words, there must be a Colonization, to be carried on like all other previous Colonizations—which may be facilitated by aid in the commencement, but which must ultimately be a self-paying Colonization—the emigrants paying their own expenses.

4. That existing circumstances already press upon the free coloured man the necessity of emigration, and that he is beginning to appreciate its importance. That these circumstances, growing mainly out of the vast increase of our white population, by native birth and foreign immigration, are accumulating beyond all control, and will ultimately leave the free coloured man no alternative but emigration.

5. That Africa is the place for which he is destined—and that the colonies planted there, now the Republic of Liberia, are to be his ultimate home. That in Africa alone can he escape the white man's power, while the latter will be dependent upon him for the missionary and commercial agencies here referred to.

6. That while the present means for emigration may be supplied by individual or other aid, yet the commerce which is rapidly growing up between Africa and this country, will, in a brief time—looking to the ends to be obtained—furnish facilities for the same emigration from America to Africa, that is now taking place between Europe and this continent—an emigration which would soon relieve the United States from its entire free coloured population—and towards which, where the Irishman or German has one motive the free black man has ten.

emigration are, (1), from Europe to America; (2), from the Eastern United States to the Western, and onward to the Pacific; (3), from England to Australia; (4), from China to California; (5), from the United States to Africa. These currents are more or less regular; and in spite of occasional perturbations, they are likely to continue their sweeping courses in the vast sea of human life. The current towards Africa appears to become stronger year after year, and to be unalterable in direction, flowing out like the great Gulf-stream between two hemispheres. Where is the race that gives any signs of competition with the Americo-African? What other people on the globe have any expectation of making large and permanent settlements in Africa, especially in the comparatively unknown western and central regions? Here is the great *African reservation*, set apart by the solemn compact of Providence for the possession of the coloured population taken to America centuries ago. They alone, of all nations, are looking to Africa as a field of genial and hopeful colonization. This remarkable incident in history confirms the relation between our coloured population and that continent. It shows how God's plans are unfolding. Whilst, with one hand, He beckons the children of captivity to return to their native land, with the other He warns away the intruders of other nations. He will be glorified by Africa.

4. There are certain PECULIARITIES OF ADAPTATION which designate the coloured population of this country as a natural and fixed instrumentality for the displays of Divine goodness, grace, and glory in Africa.

(1.) An adaptation of *brotherhood* qualifies the African population of this country to promote the welfare of their native continent. The great mass of the African population in the United States are separated by only one, two, or three generations from the native tribes who roam between the Senegal, the Niger, and the Congo. A small part were actually born in Africa. The traditions of a foreign extraction are clear and unquestioned throughout the whole four millions. The land of their forefathers is across the waters. This community of origin, which admirably adapts them to be pioneers among their kindred in missions and in civilization, will, in due time, exercise its sway.

An alienation from Africa, as a place of residence has, indeed, existed for some time, especially among our free coloured population. This has been owing partly to the impression that African Colonization was a compulsory measure, or one which originated in worldly policy and feelings of disaffection in the minds of the whites; partly from the notion that their condition was better here than in Africa; partly from old habits and an aversion to change; and partly from exasperated appeals to their bad passions and prejudices. These causes of disaffection will be all ultimately removed. God's plans move slowly onward until the crisis of advanced action

arrives; and then, as lightning from one part under heaven answers to that of the other, the majesty of final results illuminates the horizon with rapid change.

There are three things which must ever retain in the African mind of this country, a remembrance of their forefathers' continent. One of these is natural distinctive colour. God has made a mark upon the African race that identifies it everywhere. The Jew is known in all lands; much more the African. Without referring again to the prejudices between the black and white races, I simply remark that there is a natural congeniality between the blacks as blacks, and between the whites as whites—a congeniality that will assert its claims in the time of God's demand, and operate to produce sympathy of feeling and of action between the African population in America and in Africa.

Another cause that will assist in developing the emotions of brotherhood between these two classes of the same population is the dependence of the one upon the other. The native Africans have been made dependent by the doom of Providence upon their brethren in America. The men of Congo and Angola beckon for help over the waters, with an earnestness greater than Macedonian supplication. Can this cry be long unheeded, especially when God opens the windows of heaven, baptizes the people with new unction, and fills them with the constraining love of Christ?

Another effectual means to bind the two classes of Africans together is, the increasing advantages held out by Africa as a residence. Liberia is well calculated to keep the African mind of this country in an expectant and interested state. As the young republic continues to develop its career of prosperity and honour, it will form a bond of union that oceans cannot break.

These remarks are sufficient to show, that a feeling of brotherhood exists by nature between the coloured population here and in Africa; that this feeling has been already cultivated in Divine Providence, and will gather strength in the natural course of events; and hence that there is an adaptation which stimulates the African people here, to identify themselves with the welfare of their brethren in the native land.

(2.) The Africans in America possess the adaptation of *Christian character and advanced knowledge*. Many of them are already qualified, in a good degree, to carry the arts of civilization and the ordinances of religion to the country of their ancestors. Providence seems to have been waiting until they were ready for their work. Each generation has made an advance upon the preceding one. Plans have been set in operation for their evangelization and general improvement, which have met with wonderful success. So that there is an increasing adaptation to perform their mission of elevating their "kindred according to the flesh," as well as of enjoying for themselves the blessings of liberty in a land of glorious inheritance.



(3.) There is also an adaptation of *physical endurance*. The coloured skin can better bear the burning sun and the peculiarities of the African climate. It is true, that even the Africans, who emigrate, must go through the process of acclimation; but its dangers are far less with them than with the whites. The records of mortality are quite fearful among the white missionaries who have gone to Africa. "Out of 117 missionaries sent out by the *Wesleyan Missionary Society*, during forty years, from 1811 to 1850, no less than 54 died on the field, 39 of them within one year after their arrival; and of those who survived, 13 were obliged to return after a residence of from six to twenty-one months. During thirty years, from 1806 to 1835, the *Church Missionary Society* of London sent out 109 missionaries, more than 50 of whom died at their stations, 3 or 4 on their passage home; 14 returned home with impaired constitutions, and in 1835, only 3 labourers remained. About 30 of these 50 died in one year after their arrival. Such is the general record of white effort in Africa. Latterly it has not been so terribly distressing; but even now the martyrs to the climate live, on an average, only four years; while comparatively nothing was effected till colonies of African origin were planted on the seaboard, and the colonial and the missionary work was combined."

I have read with care the argument in favour of continuing to send out white missionaries to Africa, which is to be found in the admirable volume on Africa, written by my friend and brother, the Rev. JOHN LEIGHTON WILSON, D.D. I agree with his conclusions; but their main strength consists in the fact that competent coloured missionaries have not yet been obtained. One of the objects of the ASHMUN INSTITUTE is to supply missionaries capable of doing the work of the Church in the torrid zone and on Africa's shores. It is certain that the superior capability of the African race for physical endurance in the climate of Africa, constitutes an adaptation, on the part of our coloured population, to co-operate in blessing the African continent, to the glory of the riches of God's grace in Jesus Christ.

(4.) The Africans in this country have an adaptation of *industrial training*. The great products of cotton, tobacco, corn, wheat, rice, and sugar, which they have been accustomed to cultivate, can all be grown upon the soil of Liberia. The skill acquired in this country will have a ready demand, and can be immediately put to profitable employment in the new location. Thus Africa, long a neglected waste, may be made to abound in the richest harvests of agriculture, and in the teeming resources of newly applied and active industry. Nations are waiting for the development of its trade and commerce. The native tribes need the stimulus of industrial example and success; and of all people suited to take the lead in this work, our own coloured population is the best trained and the most competent.

(5.) There is an adaptation of *mutual advantage* to the two classes of the African race. The advantage to Africa itself in having civilization brought within its borders by means of Christian colonies, is incalculable. Providence has searched profoundest depths of wisdom to bring to pass this consummation. Ethiopia's heart will bless the King of nations for the mighty methods and results of Christian civilization, that are soon to extend along her coasts and to penetrate her vast domains. Scarcely less obvious is the advantage to our own coloured population, in becoming emigrants to the land of their forefathers. Few inducements are offered here for their advancement in the higher pursuits of life, and for the attainment of the objects of a laudable ambition. With all the disadvantages of their position, it is remarkable that the upward pressure of the race has been so strong and persevering. The struggle is adventurous, but vain. Providence has better ends. The highest capabilities of the African are not to be witnessed here. Liberia is demonstrating the advantages of a fresh position, and of independent, vigorous, self-managed institutions. Our free coloured population sympathizes more than ever with the objects and prospects of African Colonization; and the time is coming when no earthly power can prevent the best portion from emigrating back to the great ancestral continent.

"An ignorance of means may minister  
To greatness; but an ignorance of aims  
Makes it impossible to be great at all.  
I tell you rather, that whoever may  
Discern true ends here, shall grow pure enough  
To love them, brave enough to strive for them,  
And strong to reach them, though the road be rough."

These various adaptations indicate that the plan of blessing Africa by means of the race in this country will be a permanent one, and that a reunion on their own continent will afford the brightest displays of Divine goodness towards this long-afflicted and disparaged people. In Africa shall God be glorified, with hosannahs from every land. There, the mysteries of Providence shall be vindicated; and then, new revelations of mercy be made known.

5. THE COMMON CONVICTION OF THE CHRISTIAN CHURCH may be added as additional confirmation of the providential relation between our coloured population and Africa.

This conviction arose *early*. In 1773, an Address, proposing the formation of an African Missionary Society to educate and send out coloured missionaries to Africa, was published, with the signatures of Ezra Stiles, afterwards President of Yale College, and Samuel Hopkins, both Congregational pastors at Newport,

R. I.\* The British philanthropists, Granville Sharp, Wilberforce, and others, probably deriving the suggestion from this appeal, devised a plan, in 1787, of settling at Sierra Leone a company of slaves who had deserted to the British army in the Revolutionary War, and who accompanied the British troops on their return to England. The success at Sierra Leone hastened the establishment of the American Colonization Society. The same arguments that are now used for the prosecution of African colonization, were advanced by American and British Christians nearly a century ago. The strifes of modern times had no share in originating this great scheme. God early enlisted in its behalf the minds and hearts of the wise and good, and arranged a place for it in the affections of coming generations.

The confidence of Christians in African colonization is *universal*. It is not limited to sect; it belongs to the larger idea of Christianity, and pervades all branches of the Church. And it is *strong* as well as universal. Opposition to the emigration of the coloured population to Africa has been made in vain by fanaticism and infidelity. The appliances of ambitious, restless, energetic agitation never ended in a more complete failure than in the attempt to place the Church in a hostile attitude to this great African scheme. The strength of Christian conviction in its favour is a "token of perdition" to the efforts of its adversaries, and a "sign from heaven" to its friends. All Christian denominations have solemnly placed upon their official records their strong expectation, under God, of great blessings to Africa from its colonization by its descendants.†

The *prayers* and *efforts* of Christians have followed their convictions, and are the expression of their sincerity. God is not accustomed to abandon his Church to delusion and error, and to

\* Two young Africans were sent by Dr. Hopkins to Princeton College, to be educated under the supervision of Dr. Witherspoon; but the Revolutionary War interrupted this scheme of benevolence, and one of the young men died early. Dr. Hopkins afterwards revived the scheme and published an able address. Two other pupils afterwards went to Sierra Leone.

† The General Assembly of the Presbyterian Church is believed to be the first ecclesiastical body that took action in favour of the objects and principles of the American Colonization Society. Its first action was in May, 1817, a few months after the formation of the Society. Since that time, it has repeatedly expressed itself in favour of African colonization.

I may here add, that the founder of the American Colonization Society was Dr. ROBERT FINLEY, one of our own ministers. FRANCIS S. KEY, Esq., of Georgetown, who was intimately acquainted with the whole movement, said, in a public address, in 1842, "From its origin, when *first proposed by the venerated Finley*, to the present time, in its darkest day, I have never doubted." (*Kennedy's Report*, page 65.)

Dr. Finley, on his way to Washington, stopped at Princeton, N. J., where he called a meeting to consider the subject. The Professors of the College and Theological Seminary attended, and the venerable Dr. ARCHIBALD ALEXANDER addressed the people in favour of the scheme. Dr. Alexander says, in his History, "The first public meeting, which ever took place to consider the subject of African colonization in this country, was held in the Presbyterian Church in the borough of Princeton."



give to its worship and philanthropy a false direction. The early, long-continued, universal, prayerful, practical conviction of the Church, may be regarded as interpreting the Divine will on this subject more clearly than any oracle on earth.

Grouping together, then, the five varieties of proof here presented, their collective force is apparently sufficient to establish an African direction in God's wonderful providences. The destiny of Africa seems to be linked by a Divine concatenation, with the intellect and heart of the coloured population in this country.

The execution of the providential plan is for the ELEVATION OF AFRICA. The "signs of the times," which flash across the firmament, are bright as the prophetic evening's enkindled sky. "When it is evening, ye say, It will be fair weather, for the sky is red." Fair weather to Africa's tempest-tossed shores! Fair weather to her sky long clouded and lowering! "The night is far spent; the day is at hand." Her sun is rising in its greatness! God will be GLORIFIED BY AFRICA.

#### GOD'S GOODNESS, GRACE, AND GLORY IN AFRICA.

III. THE DESTINY OF AFRICA WILL RECEIVE A NEW DEVELOPMENT BY THE EXECUTION OF THE PROVIDENTIAL PLAN; and great displays of God's goodness, grace, and glory will be made on the shores of that long-afflicted continent.

*All the antecedent probabilities* favour the expectation of great blessings to Africa from the scheme of African Colonization. Some of the grandest providences in the history of the world have contributed to the unfolding of the plan in its present hopeful aspects. What conjunctures of events; what moral, political, and physical adaptations; what progressive, and yet tardy movements in society; what combinations of various and apparently discordant elements, must be established and made ready for co-operation, before a high purpose can emerge into organized activity! The providential preparation, however, is the argument and the assurance of eventual triumph. The patriarch's departure from Mesopotamia, the bondage of Egypt, and the Exodus with miracles, rendered certain at last, the conquest of Canaan. Every step in the majestic pathway of means for the elevation of the African race, shows the sure direction and the final end of the divine purposes. All the providences that have pressed forward African Colonization to the prominence of one of the greatest social and political movements of the age, prefigure future benefits, on a great scale, to the black man's continent. The fallow ground of Africa has been broken up; the seeds of empires have been sown; and the handful of corn, in the coming harvest, shall shake like Lebanon. The purposes of God, long ripening, come to maturity at last,

“And freshening upward to his feet  
In gradual growth, his full-leaved will  
Expands from world to world.”

African Colonization has, indeed, had its “day of small things.” It has received reproach and bitter opposition, even from those whose good was sought,—like the expedition from Egypt to Canaan, which encountered its severest trials from Israelitish perverseness. But African Colonization has the armorial bearings of its King. It is an undertaking that unfolds from its banner remarkable signs of greatness. It has far-reaching contemplations of God and man. It originates a new and higher order of thought concerning the destiny of a despised and downtrodden race. It seeks to found new empires, to carry the blessings of religion to a fourth part of the habitable globe, and to create throughout Christendom a public sentiment that shall re-establish the brotherhood of Shem, Ham, and Japheth. All the antecedent probabilities, growing out of an origin and a support in divine Providence, announce the success of African Colonization. God will be glorified by Africa.

2. The scheme of African Colonization CONTAINS ELEMENTS OF POWER, which place it in a commanding position in reference to present prosperity and future greatness.

*The republican form of government*, in Liberia, is the model form for Africa. The petty and local independencies, which constitute the prevalent system of government, are utterly inconsistent with social and public improvement. Nor would the wants of Africa be met by the rise of great monarchies, or of a vaster autocracy like that of Russia. An important requisite for the future of nations, is a type of government that shall draw forth the spirit of the people, stimulate industry in agriculture and the arts, and establish public prosperity upon a sure foundation. The Republic of Liberia undertakes this mission for Africa. It stands upon its oppressed shores, like the gateway to the temple of its Liberty. The outward form of civilization which is to spread throughout those vast realms, will influence the destiny of generations. Human improvement would have been reversed for centuries, if Asiatic civilization had impressed its despotism upon the rising States of Europe, by the unchecked conquests of the Medo-Persian empire. It was Athens, standing firm at the Thermopylæ of European liberty, that preserved for the East the more genial forms of Grecian and Roman republicanism. Liberty is not a vain idea. There is

“A serious, sacred meaning and full use  
Of freedom for a nation.”

Liberia will model, until the end of time, the political institutions of the continent it aims to bless. What liberty has been, and is, to America, it is and will be to Africa. Ethiopian as well as

Anglo-Saxon intellect needs, and must have, the glowing culture of free institutions.

With the institutions of freedom, *knowledge* advances into Liberia. The Ethiopian world must be enlightened. Ignorance is adjusted to despotism by laws which make knowledge congenial to a republic. The debasement of Africa must be rolled away. Universal education must be carried up her mighty streams, across her arid deserts, beyond her ridges of mountains, throughout her plains and prairies, along her vast lines of latitude and longitude north and south to either sea, and east and west to every shore. The institutions of learning, which exist in Liberia, are resources of human elevation. Schools, academies, and colleges will be to African mind, like the irrigations of the Nile to its valley, like the sea-breeze to the fevered coast, like morning light to unbroken darkness.

*The Protestant religion* is an element of power among the resources of African Colonization. Religion is offered by Liberia to the surrounding nations as the richest blessing from heaven. The Papal hierarchy has already made its experiment in Western Africa. In former years, the Roman Church held extensive sway in Congo, Angola, and along the western coast; but every vestige of its pomp and power has disappeared. The transmission of Roman Catholic faith and politics into the civilization of this expanding continent would be a calamity to the world. Liberia is Protestant in thought, heart, and life. Its emigrants have learned religion in a land of Bibles. Their simple faith welcomes a Saviour. They possess the creed of the apostles and martyrs. Ethiopia has never been, is not, will not be,

“A bondsman shivering at a Jesuit’s foot,”

but she stands erect in the liberty of Redemption, stretching forth her hands unto God. The religion of the Reformation is Africa’s hope. God is opening the way for the evangelization of her millions, by the return of her own kindred with blessings of life and immortality. In the enjoyment of the pure and glorious Gospel of the Son of man, Africa will assume her true rank among the continents of the world.

*The Anglo-Saxon tongue* is carried into Africa with freedom, knowledge, and religion. Among the certainties of language is its power in the formation of national character; its bond of union among all who use the same forms of speech; the influence of its published literature in extending and perpetuating opinions; and its general capability in developing the religion and civilization of the world. The providential origin of the diversities of human language, and the use which God has made of particular forms, especially the Hebrew and Greek, suggest the great importance of the subject in its evangelistic relations. The Anglo-Saxon is pre-



eminently the language of freedom, civilization, and Christianity.\* It is extending itself beyond every other variety of spoken or written language. It has entered upon new conquests in Africa. The citizens of Liberia enjoy its benefits.

“ They speak the tongue  
That Shakspeare spake; the faith and morals hold  
Which Milton held.”

A blight would have fallen upon African civilization, if the dialect of Spain, France, or Italy had been incorporated into the Liberian commonwealth. The Anglo-Saxon tongue is the representative tongue of Liberty and Religion. It is a tower of strength, whose top, unfrowned upon by the Holy One, goes up towards heaven. Liberia thrives in its light. Africa shall advance on her career with its illuminations; and Anglo-Saxon speech and literature shall enhance the blessings which Freedom, Knowledge, and Religion convey throughout the vast realms of the rejoicing continent.

These four elements of political and moral prosperity place the Republic of Liberia on high vantage-ground as a nation. Liberia possesses resources of power. Her prospects of realizing a vigorous and permanent progress, by the favour of Heaven, are far more promising than those of many nations, now her superiors in political position. Her stability is on a firmer foundation than that of France, Italy, or Austria. Changes and reverses may, indeed, take place. Clouds may gather in her sky, but beyond them shines unquenched light. A nation's strength consists in its reverence for the laws of God, in its acknowledgment of the rights of man, and in its appliances to enlighten the public conscience, invigorate the industry of its citizens, and train up its generations to serve God throughout the earth. Liberia possesses these resources, which are competent, with the Divine blessing, to establish it on a sure foundation. He who has given to it freedom, knowledge, religion, and the English tongue, will be *glorified by Africa*.

3. THE HISTORY OF LIBERIA inspires hope, not only in the success of its own institutions, but in the importance of colonization as an instrumentality for the civilization of Africa.

The Colony, formed under many disadvantages, has risen steadily to its present high condition. Recaptured Africans, and slaves indiscriminately emancipated, were its first citizens. Its greatest trial has been the impracticability of selecting emigrants with special reference to the greatness of the work. The aggregate character of the emigrants sent out to Liberia, has scarcely equalled

\* An able, original, and instructive Discourse on the Anglo-Saxon tongue was delivered by the Rev. JAMES W. ALEXANDER, D.D., on Thanksgiving Day, 1856, in his own church, in New York. It was published in the *New York Observer*, and was republished in the June number of the *Presbyterian Magazine*, 1857.

the average worth and respectability of the coloured population of the United States. The original condition of Liberia, in this respect, is very different from that of the Pilgrim Colonies, whose materials were "the siftings of three kingdoms." Yet these poor and honest African emigrants showed, in the depths of their degradation, no ordinary traits of manhood. In the language of Dr. Alexander, "I cannot but admire the honest ambition and the noble daring of the first emigrants from this country to Africa. Then, no Liberia existed. The Society did not own one foot of ground on that continent, and it was extremely doubtful whether they would be able to obtain any territory for a colony. Yet, these lion-hearted men resolved to run every risk; they took, as it were, their lives in their hands. They went out, like Abraham, not knowing whither they went. And the event has proved that they were called by the Providence of God to engage in this hazardous undertaking."\*

The progress of Liberia has surpassed that of other colonies, more favoured at the beginning. The settlement of America from Canada to Brazil cannot produce examples of greater success than colonization on the Western coast of Africa, between the Senegal and the Niger. The Anglo-Saxon movement of Jamestown lacked the spirit of a great moral enterprise, and failed, for a long time, to gain a foothold upon the soil of the Cavaliers, from whence their slaves' descendants have emigrated with overshadowing favour. The Pilgrims of Plymouth Rock encountered many stern obstacles and difficulties; nor did they, for a series of years, bring forth results of colonization equalling the first-fruits of African toil and industry. The establishment of Liberia is a triumph in history. The children of Ham lift up the banner above the heads of Shem and Japheth.

The *location* of Liberia is favourable to all the objects of its growth as a nation. It is the nearest point to *America* on the coast, and the navigation is a safe one. "Of the one hundred and thirty voyages, which have been made direct to Liberia by vessels in the service of the Colonization Society, since 1820, all have been made safely, without having to make a single claim on the insurance companies for damages. This proves a safe navigation between the United States and Liberia."† Considered in reference to *Africa*, the location of the Colony is also auspicious. It has the command of the Slave Coast; it is adjacent to influential tribes; it is only a few degrees from the sources and the mouths of the Niger; and is capable of holding ready communication with Timbuctoo, one of the capitals of Central Africa, with which city a railroad may connect it at no distant day. As regards *Europe* and *Asia*, the situation on the coast is quite favourable. The Republic stands on the highway of nations. The commerce of India, China, and Australia, passes its domain. Moreover, Liberia is sufficiently

\* History of Colonization, p. 20.

† Colonization Herald, Philadelphia.

near to England and America for the purposes of trade, and sufficiently remote from other nations to diminish the danger of untimely foreign interference. Nature, indeed, has not provided for it every advantage, especially in climate and harbours; but it combines as many substantial advantages as the western coast of Africa can afford.

A brief view of the *actual results* of African Colonization is essential to the elucidation of our subject. What, then, has been accomplished that forebodes great good, in the future, to the African race?

(1.) Liberia has provided a home for the coloured population of the United States. About ten thousand have already emigrated; all of whom have exchanged an inferior condition of society for one of independence and dignity. The total number of emigrants, up to January 1st, 1857, was 8954. Of this number, 3676 were born free; and the remainder in slavery.

Liberia is a rallying point of hope for our African population in all the emergencies of their condition. Comparatively few of the free coloured people have, as yet, had the enterprise to become citizens of the African Republic. Only 698 of their number have emigrated from the Free States. Every year, however, is adding to the attractions of Liberia, and diminishing the desirableness of residence in America. Providence will bring to pass its plans of emigration. Soon large numbers of our free-coloured population will set out on their long-delayed journey, thanking God for the African Republic whose flag of liberty waves over the land of the free.

(2.) Colonization has established a flourishing African government on the basis of popular elections, a republican administration, and judicial tribunals recognizing the right of trial by jury. This government has already gained much favour with civilized nations. Its independence has been acknowledged by Great Britain, France, Prussia, Belgium, Brazil, and soon, it is to be hoped, by the United States; and it has treaties of amity and commerce with England, France, and the Hanseatic States of Hamburg, Lubec, and Bremen.

The religious and educational statistics of Liberia compare advantageously with those of any other nation. The total number of church members is not far from 4000; of whom about 1000 are natives, or recaptured Africans. There are 35 churches, composed of Methodists, Baptists, Presbyterians, Episcopalians, and Friends. The number of ministers and missionaries is about 60, of whom 7 are whites.

The number of scholars exceed 800 in 40 schools: of which the most important are the White Plains Methodist School, on the St. Paul's River; the Alexander High School, at Monrovia; the Episcopal Mission School, at Cape Palmas; and a private female academy, at Monrovia. The materials of a large college building



have recently been despatched from this country, at a cost of \$18,000. The college is to be located on the St. Paul's River, near Monrovia; and ex-President Roberts has accepted the presidency of the institution.

The number of settlements in Liberia is twenty-five. The republic is divided into three counties; and additions are being made to its territory from time to time.\*

Such a republic is accomplishing, by its very existence and prosperity, unspeakable benefits for the whole race. God has planted it on African shores for the present and future advantage of bond and free, of American born and African born, descendants of Ham.

(3.) Liberia is a centre of trade and commerce in Africa. The continent has materials of a large commerce on the Mediterranean, on the eastern coast from the Red Sea to Port Natal, and on the western coast. Liberia is developing its proportions of West African trade. In 1855, more than thirty vessels were freighted with palm-oil alone, at her ports. The value of her imports and exports is about \$2,000,000 annually. So extensive and important is the commerce of Western Africa, that a company in England is constructing six steamers for regular communication with the coast, and a number of smaller steamers to run up the rivers. The subject of African commerce is engaging more and more the attention of our own merchants; and the power of Liberia will soon be felt in the commercial world.

But it is in its moral relations that the commerce of Africa assumes its chief importance. The civilization of the world is carried forward by the intercourse of nations; and the Gospel uses civilization as one of the conditions of its own permanent extension. Religion and commerce are thus mutual allies; and the increasing trade of Liberia and of the surrounding nations is among the best signs of the colonization enterprise.

(4.) Liberia has acquired influence over, and given protection to, 250,000 of the natives, who reside within the bounds of the commonwealth, and who are gradually adopting the forms of civilized life. In Section XIII of the Constitution of Liberia, it is declared that "the improvement of the natives, and their advancement in the arts of agriculture and husbandry, is a cherished object of this government." President Benson, in his inaugural message, thus alludes to the native tribes: "In regard to this people, we have the highest human trust committed to our hands. Let us not be unfaithful. Providence, I doubt not, has chosen us not only as the pioneers of better days to our unfortunate race in the

\* These religious and educational statistics are taken, almost *verbatim*, from a letter, written by Mr. WILLIAM COPPINGER, the intelligent and worthy Treasurer of the Pennsylvania Colonization Society, to whom application was made for the information given.

scale of nationality, but also as his instruments in effecting the great work of Africa's redemption."

Perfection cannot be expected of Liberia in its intercourse with the surrounding tribes. Every civilized nation contains evil-disposed and wicked citizens; and religion does not always control the public administration of affairs. Jealousies and contentions may arise at intervals between the colonists and the natives; but the *community of origin* must, with the advance of civilization and the progress of the new African States, ultimately blend together the entire African population.

(5.) A large extent of sea-coast, at least 500 miles in length, has been delivered from the horrors of the slave trade, by the influence of the Liberian settlements. The indescribable agonies inflicted upon the seaward and the interior tribes by this infamous traffic, are in a great measure ended. African Colonization is the best permanent remedy, however essential for a time has been the presence of ships of war. The total extent of coast rescued from this horrid trade by colonies, missionary stations, and naval armaments, is 2500 miles. "Canot, the famous Portuguese slaver, who ought to know, affirms in his memoir, that Liberia has exerted an immense influence in the suppression of the slave trade."\*

(6.) Liberia furnishes posts of influence to extend exploration, civilization, and religion into the interior. What has been done is little in comparison with what, it is demonstrated, can be done. Liberia is not a mere local commonwealth; it has continental relations. Providence has established it to be a light to Africa. Its inhabitants are beginning to open communications with other districts. The settlements on the St. Paul are but the stepping-stones to the highland interior. New Christian states will, it is believed, soon arise on the banks of the Niger, and Central Africa be a land of Liberty and Law. The influence of the Americo-African Republic in exploring, civilizing, and Christianizing Central Africa, will probably be handed down among the interesting memorials of its national achievements.

(7.) Liberia has a present and prospective relation to slavery in the United States, which in the end will add greatly to the resources of African civilization. Large numbers now in slavery, or their children, will become citizens of Africa. Although the Colonization Society itself does not come in contact with slavery, either by its constitution or its executive management, yet its incidental and moral influences are all on the side of African freedom. Its measures give relief to the consciences of individuals by furnishing the opportunity of emancipation; and the very establishment and prosperity of an African Republic, a majority of whose citizens are liberated slaves, is a silent protest against the system of bond-

\* T. J. Bowen's Central Africa, page 34.

age. This is the natural order of things, and offers no violence to existing rights in any quarter.

How large a portion of our African population will ultimately emigrate to Africa is among the secrets of Providence. The problem cannot be solved until the people have the liberty to go. Three things are certain: there is land enough in Liberia for them, especially with its prospective enlargement, which can be carried on to any extent; there are resources enough in this country to send them—money enough to purchase and transport them, and vessels enough to carry them; and they are acquiring an intellectual, moral, and industrial preparation for freedom. We adopt the opinion of the sagacious Dr. Alexander: "If Liberia should continue to flourish and increase, it is *not so improbable* as many suppose, that the *greater part* of the African race, now in this country, will, in the inscrutable dispensations of Providence, be restored to the country of their fathers."\* Although the plan of Christianizing and civilizing Africa does not essentially depend upon numbers, yet this is an element of no mean value. In numbers are majesty and power. The territory of Liberia can be readily enlarged to meet the wants of a mighty Americo-African emigration. Other States or Republics may be established, in the neighbourhood of Liberia, or even in other parts of Africa, especially on its southeastern coast. The truth is, that African Colonization is capable of *indefinite expansion*. Its territory will be large enough for the return of hundreds of thousands of Africa's descendants to its shores, and the work of civilization may be correspondingly increased in its aspiring and encircling range. Who can foretell the results to Africa, a century hence, of the Colonization scheme, when unfolded to the length and breadth of its benevolence by the Providence of God working outwardly upon its plans and resources, and the Spirit of God working inwardly upon the minds and hearts of its subjects?

In this great movement of the age, the sympathies of the King of nations are with Africa. The Bible is full of hope to the poor, the injured, the despised. God sustains the right in human affairs. His attributes plead the cause of truth. If civilized nations sympathize in the work of African Colonization, much more does He who superintends the interests of humanity, and in whose hands are all the nations of the earth.

Liberia commences her national existence with trust in God. Her history, although not free from imperfections, is as yet comparatively pure. Liberia has not provoked the Divine wrath by crimes committed against the light and truth of the Gospel. She has no daring sins to settle in the reckoning of God's unforgetting judgment. The blood of martyrs does not cry for vengeance from

\* History of Colonization, p. 12. The *Introduction* to the History ought to be published by some Colonization Society in a tract form, for circulation by agents, friends, colporteurs, &c.



her soil. Inquisitions and Bartholomew massacres have not stained her annals with infamy and wrong. Liberia starts on her young career and lofty mission *with God on her side*.

These glimpses of the present history of Colonization, and of the distant outlines of its great prospective, give some assurance of the displays of goodness, grace, and glory, which are awaiting a renovated continent. God will be glorified by Africa.

4. THE CAPABILITIES OF THE AFRICAN RACE, as a co-ordinate and rising branch of the human family, confirm the expectation of a successful civilization on the field of its new activity.

God's plan gives to different races a varying position in the history of the world. Each has had successive periods of advancement, of influential administration, and of gradual decline. The Asiatic races, which were once high in political dominion, have long since culminated and passed into comparative obscurity. The Venetian states, the Dutch republic, the Spanish monarchy, once almost lawgivers on their continent, have sunk into insignificance; whilst Anglo-Saxon England, Celtic France, and Slavonic Russia, rule the destiny of the world. Races have risen and fallen, like empires. Having fulfilled the purposes of their providential appointment in the Divine administration, they have been dismissed from their stations of national greatness, to make way for other races ordained of God for the emergencies of a new service.

It may be here remarked that many of the Africans, originally transported into the United States, did not fully represent their race in intellectual vigour. Large numbers belonged to the lower order of tribes on their native continent. The mass of the slaves were naturally captured from the most abject, defenceless, and inferior class; and, besides this, the tribes dwelling near the sea-coast were generally more degraded than the others, in consequence of their long contact with the slave trade and its attendant vices. According to the observation of missionaries, the tribes in the interior appear, in most cases, to be of a higher order of intelligence and physical development. The Rev. JOHN LEIGHTON WILSON, D.D., who was a missionary in Africa for nearly twenty years, expresses the following opinion:

"Looking at the African race, as we have done, in their native country, we have seen no obstacles to their elevation which would not apply equally to all other uncultivated races of men. They are ignorant, superstitious, and demoralized, it is true, but it is the circumstances of heathenism, in which they have always lived, that have made them such, and not anything that inherently pertains to them as a race. Compared with the civilized nations of the earth, their deficiencies become palpable enough: but compared with the South Sea Islanders, previous to the period when they were brought under the influence of Christianity, the Indian tribes of our own country, who have never enjoyed the blessings of education, or even with the great masses of ignorant poor who throng all the great cities of the civilized world, they do not appear to any disadvantage what-

ever. No one can live among them without being impressed with their natural energy of character, and their shrewdness and close observation."

The African race is yet in its infancy. It has been kept back from prominent action in human affairs, when—if it had pleased God—he might have clothed it with the terror of Mohammedan aggression, or wielded it with the supremacy of Anglo-Saxon civilization. The race is yet in its childhood. It is new, fresh, open to formative influences. Its heart has not been hardened by the rejection of the Gospel of Christ. It is not an old, effete race. It has had, as yet, no historical development. Merged in heathen darkness, its past has lacked the advantage of a favourable experiment. The set time for its action seems at length to have come. The all-wise Being who transferred many of its members from their barbaric homes for education under ameliorating influences, is now sending them back to discharge a mission worthy of the nineteenth century. Docile in temper, unambitious in spirit, susceptible to the attractions of goodness, this young race is destined to perform an important evangelistic part in the spread of religion throughout the earth. Its present attitude is one of great interest. So far as it has been brought into contact with Christian institutions in this country or elsewhere, the result has been in a high degree honourable to its susceptibility of intellectual and moral cultivation.

Other races were once as uncultivated as the Africans. Hordes of savage tribes overran Europe at a period not far distant in the past. The rude inhabitants of the North—the Goths and Vandals.—the Normans, Saxons, Celts, were comprehended in the general catalogue of barbarians. If, under the transforming power of Christianity, these unenlightened and debased nations have at length risen to their present condition, may not Africa also attain civilization?

Behold, too, the progress which religion is making, during the present generation, among other savage races in different parts of the earth. The Esquimaux render homage to Christ amidst Arctic desolation. The Sandwich Islanders, with their schools, churches, and political institutions, now belong to civilized nations. The inhabitants of Polynesia, abandoning idolatry and savage life, accept the reformation which brings blessings to the Gentiles. Wherever Christianity is carried in its pure faith by godly men, it wins its way to the heart by the grace of God, and elevates degenerate human nature from the degradation of ages.

Under appropriate cultivation, and with the advantage of time, African intellect will make known its capability. In the midst of disparaging and unequal opportunities, it has given tokens of genuine promise. Through the clouds of a dark sky, its lights already shine, here and there. The men of Liberia rise up to their emergency. Lott Cary, Roberts, Benedict, Benson, Augustus Wash-

ington, Lewis, Williams, and others, are not inferior, as writers, executive officers, and wise leaders of the people, to the public officers in the different States of the American Union.\* Opportunity is the mother of greatness. Cultivated mind will yet avenge the wrongs of African degradation, and demonstrate the powers of an untried and despised race.

Civilization has a peculiar mission in Africa, which is to be fulfilled by the gradual elevation of the Negro race. The civilization of the Jews unfolded to the world the great idea of the relation of the state to God; that of the Greeks and Romans aspired to the perfection of municipal regulations, to the accurate definition of the rights of individuals and the governing powers; Norman, Gothic, and Saxon civilization illustrated the manhood and independence of the races; whilst African civilization is destined to demonstrate THE EQUALITY OF THE RACES as members of the human family. This great problem of the book of nature finds some of its elements already calculated in the book of Providence. The human faculties are dependent upon God, who bestows gifts upon whom He will. Nor does he allow His plans to fail from want of intellectual or moral capacity in His creatures. "There is a spirit in man; and the inspiration of the Almighty giveth him understanding." He who raised up "wise-hearted" men in the wilderness to construct the tabernacle and to perform the required service in all the mechanical arts, will communicate all the gifts of intellect that are needed for the work of the African wilderness and for the establishment of the children of Ham in their ancestral habitation. Human pride exalts the creature, and attributes to human efficiency the pre-eminence of one race over another. But the conceit of man shall receive correction in a contest with Providence. God sets up one and puts down another. Retribution, as well as grace, developes a principle that may be applied to races as well as to individuals, "the first shall be last, and the last shall be first." Those who despise in man,

"The shadowed livery of the burnished sun,"

may witness in the end the humiliation of a reversed condition. In the "set time" of the Divine purposes, the Negro race shall be

\* The late Dr. ALEXANDER, who was well acquainted with African character and history, remarks in relation to the success of Liberia, "The problem has been fairly solved that the coloured race are as capable of improvement as the whites; and in every department of government, they have manifested sound sense and discretion, equal to what could have been expected from people of any other nation, with no greater advantages of education than they have enjoyed. Indeed we have not seen any state papers which indicate a sounder judgment, and more just discernment of the true interests of the Colony, than those of Governor Roberts. Even in his correspondence with officers of the British navy on points of international law, he appears to great advantage."—*Hist. of Col.* p. 7.



elevated intellectually, morally, and politically, to equal dignity with other races of mankind. God will be glorified by Africa.

5. THE REMARKABLE POSITION OF THE CONTINENT OF AFRICA AT THE PRESENT TIME indicates an approaching advancement in the destiny of its race. Long shut out from intercourse with civilized nations, Africa at last opens her gates, as if in concert with a higher power.

Among the reasons for this long providential separation from the civilized world may have been, in the *first* place, the preservation of the continent from greater evils. Intercourse with other nations, when unaccompanied by Christianity, has only added the worst vices of civilization to those of barbarism. The savage tribes on the western coast of Africa have been made tenfold more "the children of hell" than they were before, by the monstrous atrocities of the slave trade. Spain, Portugal, Holland, and England, for more than a century, added to the woes of Africa; and if free intercourse had existed with the interior, the injuries would have been increased to a corresponding extent. Providence has guarded the continent from open communication with other nations, until they were prepared to bring Christianity with trade, and the means of evangelization with the enterprise of commerce. In the *second* place, the entrance of other races in to Africa, in any considerable numbers, would have interfered with the higher plan of blessing the continent through its own restored and Christianized descendants. And in the *third* place, the time for the execution of God's great African plans had not yet come.

God is now opening Africa to the world. The unfolding portals of the continent invite nations to share its intercourse and partake of its destined greatness. Travellers are penetrating its territory on every side. Its lakes, Tchad and Ngami, have been brought into geographical connection with those of Europe and America; the city of Timbuctoo, the metropolis of West Central Africa, has been verified as to existence, extent, and resources; caravans, freighted with traffic, have been seen in long procession; rivers have been navigated by steamers, and the White Nile, the Niger, and the Zambezi have been traced far up in their meanderings; snow-clad mountains loom to view, with prairies and fertile regions of vast extent. Cotton, sugar, rice, wheat, corn, and all the rich vegetable products of tropical regions, are successfully cultivated. The ruins of Cyrenaica, of Agharme, and of Harar, the ancient metropolis of a once mighty race in Eastern Africa, are enrolled among the curiosities of historic wonder; the unknown space between St. Paul de Loando in Angola and Quillemane on the Mozambique Channel, has been traversed by Livingstone; people possessing claims to civilization are met with in the remote interior; and

"A thousand realms horizoned to the view"

give promise of a large population and invite to missionary labour. In short, a knowledge has been secured of African climate, soil, productions, natural history, geography, resources, and races, which is of the utmost importance to the future intercourse and progress of the continent.

The hand of God is in these African explorations. He who causeth "the stork in the heavens to know her appointed times, and the turtle, the crane, and the swallow to observe the time of their coming,"\* has arranged the motives, the principles, and the circumstances by which so many men have made discoveries which bring before the civilized world the prospects of Africa's future greatness. As every important invention has come to pass at the very time it was most calculated to ameliorate the condition of the human family,† so every geographical discovery has corresponded, in time, place, and extent, with great moral purposes in the Divine government. When a Western continent was needed for the foundation of a new Christian empire, then, and not till then, was America brought in contact with the Eastern hemisphere. Africa is now emerging from its gloom, almost with the light of a new discovery, and at a period when everything points to its higher agency in the world's affairs. Some of the thoughts suggested by the present aspect of Africa, may be summarily recapitulated :

(1.) The Providence of God superintends the fate of continents by the unsearchable methods of infinite wisdom.

(2.) The time of Africa's prominence is drawing near, in the advent of a higher destiny.

(3.) Great advantages will accrue to the world from the opening of a new continent to commerce, trade, manufactures, and the arts, and especially to the prayers and efforts of Christianity.

(4.) The coincidence of African explorations and discoveries with the progress of African colonization and the expansion of the institutions of Liberia, is interesting, instructive, and encouraging.

(5.) God is calling upon the Christian and civilized world to sympathize with and labour for the African race with more earnest zeal and hope ; bound with them as bond, and helpers of their freedom, if free.

God will be glorified by Africa. The continent responds to his call.

6. THE FUTURE TRIUMPHS OF REDEMPTION include the regeneration of Africa. Prophecy comes to the aid of reason, faith, and philanthropy ; and uplifting the veil of a continent's glory, shows its tribes and kingdoms rejoicing in God.

The scheme of colonization does not arrogate to itself the ex-

\* Jeremiah 8 : 7.

† See Blakely's *Theology of Inventions*, republished by the Messrs. Carter.

clusive instrumentality of renovating Africa. Other means, and from other quarters, will co-operate in the blessed labour of love. White missionaries for Africa will be in greater demand during the next half century than ever before. The whole interior being accessible to the Gospel, the cry for help must be immediately answered, and it can be answered by none so promptly and efficiently as by the missionaries of the Evangelical churches of the United States and Great Britain. A large part of the evangelistic operations on this continent, so far as the preaching of the Gospel is concerned, must be carried on for an interval by white missionaries, as heretofore. It will take more than one generation to send forth suitable coloured preachers in sufficient numbers.

Nor will the West be the only quarter from whence aggressive movements will be made against African barbarism and degradation. The southeastern part of Africa, from Port Natal to the Zambezi, and up to Cape Gardelui, will supply a field of influential missionary operations into the interior. This district of country is likely to be one of the most inviting on the whole continent. It is here that Moffat and Livingstone propose to commence missionary stations, in a high, healthy location, and in contact with intelligent, populous tribes. Another part of Africa from whence light may be expected to spring forth, is from the ancient Copts and Abyssinians, in the valley of the Nile. Providence has preserved these Christians in the midst of Mohammedan and barbaric rule for some great purpose; and although now corrupt, as a Church, they are, nevertheless, in possession of seeds of truth which grace can germinate into a glorious harvest.

“Copt, Abyssinian, from the dust  
Of ages shall their raiment shake;  
And many spirits of the just  
In these degenerate sons awake!  
Dry bones they are—but God can raise  
Old Anthony and Athanase.”

These three principal centres of evangelical effort—corresponding in the general with the three mighty rivers, Niger, Zambezi, and Nile—will contribute to swell “the stream which shall make glad” in Africa “the city of our God.” As related to the negro race, Liberia, with its scheme of colonization, inspires the most hope for the renovation of the continent. The providences alluded to in previous portions of this Address seem to magnify the converted Africans of America as the chief instruments of civilization and religion on their native shores.

God *takes time* to fulfil his counsels. “A day is with the Lord as a thousand years, and a thousand years as a day.” The captivity of Egypt and the training of the wilderness were irksome to the generations doomed to perish in their perversities; but *forty years of special training, after two hundred years of bondage, con-*



stituted the Divine preparation for entering into Canaan. Some striking analogies may be here briefly noticed between the history of the Israelites in Egypt and of the Africans in America, in their training for a special work in a distant land: (1.) Both people were consigned into foreign bondage as a condition of their future elevation and usefulness. (2.) They were preserved distinct in the midst of an abounding population of a different race. (3.) In their state of subjection they greatly increased in number. (4.) They were kept in slavery for a long period. (5.) They were made to take their departure out of the land of bondage in a way that brought to view God's wonder-working hand [only partially fulfilled as to the Africans]. (6.) They had a preliminary training, even after they were set free—the Israelites in the wilderness, the Africans in Liberia, where they may be said to be, as yet, preparing for their great work.\* (7.) They took possession of the land, at last, in the name of the King of kings. One of the diversities of the history is, that the Israelites went out together in one band by a single royal edict of emancipation, whereas the Africans are sent forth in separate companies, and few at a time. But this diversity may be explained, partly by the different character of the bondage, which necessitated a simultaneous exodus of the Israelites, and partly by the immediate work to be done in the new country, which in the one case was warlike, and in the other peaceful and spiritual. The analogies are sufficiently close between the two cases to constitute a *plea for time* on the part of God to train and bring forth the Africans for the religious conquest of the land of their fathers.

However long delayed, the period of Africa's redemption will come. "The night is far spent; the day is at hand." Morning beams already play along the coast, and streaks of "sunrise in the tropics" cast their tints upon an increasing moral vegetation. The valleys begin to sing. Gospel culture will convert Central Africa into a garden of the Lord. The blood of Christ was shed for the four continents of the human race, and is offered to all in the great commission to "preach the Gospel to every creature." Prophecy declares the things that shall be: "The whole earth shall be filled with the knowledge of the Lord as the waters cover the sea." Every land shall become Immanuel's; and in holy union with tribes and people of every tongue, "Ethiopia shall stretch out her hands unto God."

" And Afric's dusky swarms,  
That from Morocco to Angola dwelt,  
And drank the Niger from his native wells,  
Or roused the lion in Numidia's groves;  
The tribes that sat among the fabled cliffs  
Of Atlas, looking to Atlanta's wave,

\* The remark also holds true in regard to the free coloured population in the United States.

With joy and melody arose and came ;  
 Zara awoke and came ; and Egypt came,  
 Casting her idols into the Nile.  
 Black Ethiopia, that, shadowless,  
 Beneath the Torrid burned, arose and came.  
 Dauma and Medra, and the pirate tribes  
 Of Algeri, with incense came and pure  
 Offerings, annoying now the seas no more."

Is it too much to suppose that, in the ingathering of nations, the bondmen of America may sustain to the quickening of Africa at least *something* of the relation of the Jews to the Gentiles—even life from the dead ?

As astronomers have visited Africa for the purpose of taking observations of the heavens, to the greatest advantage, so the continent of Ham may ultimately afford to the eye of faith the brightest displays of Providence and the grandest sights of Redemption. Many things, it is true, are unrevealed ; but Africa's redemption is made sure. " Oh, the depths of the riches both of the wisdom and the knowledge of God ! How unsearchable are his judgments, and his ways past finding out ! "

Africa is a continent of great historical associations. Egypt is generally supposed to have attained an earlier and higher civilization than any other nation in the ancient world. There stand her mighty Pyramids—mute sentinels of history, guarding the mysterious memorials of centuries. In later ages, on the Libyan coast, Carthage contended with Rome for the mastery of the world. Alexandria, bright among the centres of civilization with its learning and its library, shone like the watch-tower of the Nile. The associations of religion transcend those of civil history. Abraham, the bearer of the covenant of promise, full of blessings to all nations, twice came down to dwell in the land of Egypt. Here the Israelites groaned in bondage for two hundred years ; and from African ground their cry went up into heaven. In Africa, God wrought the stupendous miracles of his outstretched arm, in glorious succession, to the extreme boundary of the continent. Moses, the legislator of the Old Testament dispensation, was Egypt-born, and nurtured at the Nile. And beyond Abraham, to whom the Promises were given, and Moses, through whom came the Law, the Son of Man tarried in Africa, the fulfiller of Promises, the magnifier of Law, the teacher of Grace and Truth. Yes, the Redeemer's feet touched African soil, and his eyes beheld her sky and stars. The infant Jesus became a refugee from the bloody tyranny of men, that it might be fulfilled which was spoken of the Lord by the prophet, " Out of Egypt have I called my Son." On the day of the crucifixion of the Lord of glory, the burden of bearing the cross was laid upon " one Cymon, a Cyrenian ; " and in Africa lived and died Augustin, the Defender of the Faith, and the Father of the theology of the Reformation.

The succession of great events shall be restored to Africa Christianized. New kingdoms shall arise in the light of the blessings of the Gospel of Christ, whose civilization shall excel the monumental glories of perished dynasties. Institutions of learning shall be planted throughout her latitudes and longitudes, from Liberia to Abyssinia, and from Congo to Caffraria; churches of Jesus Christ shall be established on her prairies, hills, and along her rolling rivers; philosophers, statesmen, and philanthropists shall have names "full of might and immortality;" the Negro race shall fulfil its high and wonderful destiny in the divine counsels; and on Africa's shores displays of God's goodness, grace, and glory shall be unfolded to the admiration of men and of angels. At the resurrection of the just, millions of ransomed ones shall spring forth from tropical graves. The descendants of Ham shall stand, with those of Shem and Japheth, amidst "the great multitude which no man can number, before the throne of God and before the Lamb, clothed with white robes and with palms in their hands, and shall cry with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb forever."

#### THE OBJECTS OF THE ASHMUN INSTITUTE.

Our discussion is ended. It has aimed to show that the Providence of God, which has been exercising its benevolence for many years towards the coloured race in this country, now points to Africa as the chief scene of its high and influential action. Thus, the return of the barbarian bondmen, as Christian freemen, will be made the occasion of great displays of the Divine goodness, grace and glory to a benighted continent; and God will be glorified by Africa.

A practical injunction of the discussion is the importance and necessity of AFRICAN EDUCATION IN OUR OWN COUNTRY. Institutions of learning like the Ashmun Institute, possess the sanction of a providential command. To be guided by the pillar and the cloud is only less glorious than to dwell in the light of the Shekina. A greater or more interesting work was never committed to the Church than that of elevating the children of Ham to their true social and religious condition on their own continent, and among the nations of the earth. Privileged is the land and the age that shall behold enlarged efforts for the moral and political recovery of Africa.

The views presented in this Address tend, it is believed, to benevolent and immediate action. They impart a dignity to the coloured man which he can never possess, simply as an American citizen, and assign to him a relation to Africa's redemption infinitely more honourable than any distinction attainable in the United States. Upon the people of America rests the obligation to supply the institutions of learning which are suited to the mission of the African race at the present eventful period of its history. Here, in America, this population have been sent for intellectual and moral elevation



in the Providence of God ; here they have already received a Christian training of great interest, in the midst of many disparagements ; here, are enrolled more than three millions of members of the Christian Church, who may be supposed to sympathize with their lowly estate, and who possess love enough and wealth enough to supply every want ; here, stands the great fulcrum upon which rests the lever of African Colonization with its sweep of power ; here, the hopes of the present and future generations are centred with increasing light and glory. The wrongs of the past plead for our good-will and good deeds in all time to come. Philanthropy's best parting gift to the coloured race on their high career, is Christian training of mind and heart. Even the Egyptians lent to the Israelites, at the Exodus, "such things as they required," "jewels of silver, and jewels of gold, and raiment." With what higher readiness shall American Christians send forth the freemen of Africa, enriched with the jewels and silver of intellectual cultivation and the investitures of moral and immortal culture !

The ASHMUN INSTITUTE wisely looks to Africa as the seat of its principal influence. Its plans and policy are to the East. It faces the rising sun. Its public instruction, its private counsels, its Christian example, its hopes and efforts, will all and always exalt Africa. Its name is an everlasting remembrancer of its purpose. Ashmun lived and died for the continent ; and the Institute that bears his name, is African in heart and in life, now and forever. Nevertheless, the liberty of private judgment will be held inviolate, and the institution will accomplish its utmost for all its pupils, whatever be the place of their destination.

*Education for the ministry* is a prominent object of the Ashmun Institute. The Gospel of the Son of God is the divine instrument of salvation, and of civilization. To preach it to every creature is the high duty of the Church. The Presbytery of Newcastle, therefore, welcome to the institution all young men of promise whom God may call to this great work. Even if a single ambassador shall be led by the Divine Spirit to come out from the world, and to prepare to preach the unsearchable riches of Christ, the undertaking will receive an enduring and satisfying reward. It will possess a triumph greater than the military deeds celebrated by cannon captured at Waterloo, or by the guns of the Tuileries. Spiritual victories will be echoed back to these walls from far distant lands. A goodly number of ministers, it may be believed, will be educated at the Ashmun Institute ; and of these, some will be *missionaries to Africa*.

Missionaries of the coloured race must naturally exert a peculiar influence among the native tribes in preaching the Gospel. Even in our own country, educated coloured men create a favourable impression, not only personally, but in behalf of their race ; much

more in Africa will they exhibit an example of Christian and cultivated life that will awaken new interest and render more effective the efforts to win the tribes to civilization and Christianity. But missionaries cannot labour to full advantage, unless they are disciplined, well-furnished, educated. The Church must do her best in sending the Gospel to Africa. Pious ignorance is insufficient; and mere human learning is helpless. Religion and learning, in holy union, are the general qualifications for the ministry. Our missionaries to Africa should be men of both humble piety and of enlightened cultivation. The Rev. JOHN LEIGHTON WILSON, D.D., makes some appropriate and important observations on this point, in his work on Africa:—

“If coloured men of education, intelligence, and of humble and undoubted piety could be found willing to engage in this work, those who are now on the field would not only give them a hearty welcome as fellow-labourers, but if they were sufficiently numerous, would cheerfully commit the whole work into their hands, and seek some other sphere of labour for themselves. But it is in view of the fact that so few coloured men of suitable qualifications have come forward to engage in this work, and in view of the fact, likewise, that the future presents no near prospects in this respect brighter than the past, that we are to inquire what are our duties to the perishing millions of Africa.”

“I have been particular in stating that coloured men, in order to be useful missionaries in Africa, must be men of high moral and intellectual qualifications, and of tried and undoubted piety. On this point we feel that we can not insist too strongly. Every observing person must have seen, that it is neither wise nor economical to send out men to the heathen who have not the capacity to exert a commanding influence in their native country. If there is any place in the world where thorough piety and mental energy are indispensable to success, it is on heathen ground. How can it be otherwise? To look into all the windings and intricacies of heathen character; to render one's self familiar with the habits, feelings, and motives of a class of men who have no sympathies with ourselves; to acquire the art of exerting an influence over the minds of men who have been trained up in heathenism; to lay hold of an unwritten, barbarous language, spend months and years in developing its rules and principles, and acquire that language so as to use it with perfect ease; to call into exercise energies that have slumbered for centuries; and to endure patiently the reverses, trials, and disappointments incident to missionary life, require the best and the ablest men the Church can furnish. If the number of coloured men in this country capable of meeting these high demands is considerable, we know it not. There is a small number of such now in the African field, and we cheerfully award them the praise of great self-denial and extensive usefulness.”\*

The relation of the Ashmun Institute to the work of missions in Africa is undoubtedly prominent among the various attractions of the institution. Young men, who might otherwise have never risen above “hewers of wood and drawers of water,” will by God's grace be endued with power to impress their influence upon a continent. Eyes that here study lessons of preparatory learning, shall see the bold promontory of inviting Mesurado, the fertile fields of Liberia and Angola, and the mountains and lakes of a strangely interesting land. Feet that tread these halls shall stand on soil, once wet with the crime of the slave trade, and shall explore plains,

\* Western Africa, pp. 506, 507.

"Where Afric's sunny fountains  
Roll down their golden sand."

Hearts that have been here trained to exercise an enlightened compassion for perishing souls, shall plead with the tribes and kindred of their race, and point inquiring Ethiopians to "the Lamb of God, who taketh away the sin of the world." Young men shall here learn to live and to die for Africa. "The night is far spent, the day is at hand." Awake, Christian descendants of Ham, to "spend and be spent" for God. At such a time as this, and for such a continent as yours, gird on the Gospel armour.

"In an age on ages telling  
To be living is sublime."

Where, and how, can a Christian minister of your race, do more than by preaching the cross of Christ to the millions of Africa?

Educated *laymen* will be sent forth to Africa from the Ashmun Institute. Leaders for the people must be raised up. The education, which God provided for Moses, made him "learned in all the wisdom of the Egyptians," preparatory to the work of governing the Israelites. A rising state calls for cultivated intellect. The formation of its character and the management of its affairs cannot be intrusted to ignorant and narrow-minded men. Liberia has too much at stake to be under any other control than that of wise, influential, public-spirited statesmen. Its executive department, its legislation, its courts of justice, its literature, its professions, must all be sustained at an elevation that will secure its prosperity and command the respect of the world. The emigration from this country ought to furnish its just proportion of educated youth, qualified to engage in all the departments of professional and public life. We must "tend the root," if we would be "careful of the branches;" and

"Expand  
The inner souls of men, before we strive  
For civic heroes."

Who can estimate the immense good that may accrue to Liberia and to Africa from the education of gifted intellects in this institution of learning? The Ashmun Institute stands like a nursing mother, appointed of God to watch her opportunity by the Nile of turbid and overflowing worldliness; and she longs to rescue some noble Africans from their bark of slime, and to train them for the statesmanship of a great and growing Republic.

The Ashmun Institute offers to educate promising young men who expect to *remain in our own country*. Large numbers of the African population will continue to reside in the United States, at least for many generations, and perhaps forever. Whilst the wave of African Colonization will bear onward masses to Africa, and the



wave of southwestern emigration press downward many towards Mexico and Central America, a remnant will abide upon the soil of their nativity.\* An ample field of usefulness opens for effort among our African population, immediately and prospectively. Under the present aspect of things, abundant opportunities to do good can be found in churches, in Sabbath-schools, in day-schools, at the press, by colportage, in useful occupations of every kind. AFRICAN ELEVATION is the aim of the Institute—elevation by learning and religion—true Christian elevation—elevation of the highest kind practicable and among the largest class possible. The home work of the Institute, as well as its foreign work, is important. Even as a separate and entirely independent field of action, this country offers great inducements for the establishment of high educational institutions for the benefit of our coloured population.

The Ashmun Institute may be expected to record *visitations of Divine grace among its pupils*. God may condescend in the many forms of his goodness, to use this Christian institution as an instrumentality for the conversion of sinners. Faith looks forward to a favoured future. In her visions, she beholds the answer to prayer in the sanctification of instruction. An institution of learning possesses great resources of present and eternal good for its pupils. Dedicated to God, established with true Christian aims, and inculcating Divine truth in connection with general knowledge, it carries the richest blessings of religion in its course. Schools, Academies, and Colleges have ever been hallowed to the salvation of immortal minds. Youth, who come here strangers to the covenant of promise, may be expected, by God's grace, to learn its power and to dedicate their lives to his service; whilst others, who are already on the Lord's side, shall be edified and established in holy faith and practice. Religion keeps the fountains of learning pure; and preparation for this life becomes, under its genial power, preparation for immortality.

The Ashmun Institute will assist in *rallying the hopes of the friends of Africa*, especially by placing before them WORK TO BE DONE. An unhopeful, desponding spirit backslides into inactivity; a zeal that has nothing to do rushes forward into fanaticism. This Christian institution unites hope and work. If adequately sustained, its blessings will be numerous and extensive; but its establishment on an enduring basis will require resolute effort, self-denial, and patience. Much is to be done in raising funds for the buildings; in providing an endowment for the Professors; in obtaining scholars of promise; in giving a high Christian character to the en-

\* We have read with care "Slavery and its Remedy; or, Principles and Suggestions for a Remedial Code, by *Samuel Nott*;" a production of much interest and received with some favour at the South. A remedial code, like that suggested, would be highly beneficial.

terprise, and in so directing its plans and operations as to secure the confidence of the public in its progress and success. By God's blessing, all this will be accomplished, but not without much labour according to the analogies of Providence.

Other institutions of a similar character will doubtless be established, in the light of the example of the Ashmun Institute. If our present undertaking should happily succeed, it will lead the way for greater efforts in other parts of the country. The interests of our coloured population have been too much neglected. Large and generous provision for their education ought to be furnished, wherever Providence favours it. Academies of a high order are needed in many places for the purpose of developing African mind to its full capabilities. "The night is far spent; the day is at hand."

The Ashmun Institute excites much interest in the Presbyterian Church. An official recommendation of its aims and plans has been given by the General Assembly with a hearty good-will, and in consistency with a clear, Christian testimony, repeatedly placed on record, in reference to the whole subject of Slavery and Colonization. Our Church maintains impregnably the scriptural ground, on this important social and political question. Its general views and principles may be summarily stated as follows: (1) The Presbyterian Church affirms that Scripture tolerates slavery under certain circumstances, and that the relation is not necessarily and always sinful. (2) It inculcates the reciprocal duties of masters and slaves, employing discipline when required. (3) It carries the Gospel to all classes of society, in the spirit of love. (4) It regards the system of Slavery as unjust in its beginning, anomalous in its continuance, and naturally doomed to extinction by the force of circumstances and the prevalence of truth. (5) It favours all measures that aim at the elevation and welfare of the African race, at home or abroad.—Our ministers in the Slave-holding States are labouring with zeal, fidelity, and success, to evangelize all classes of the population. Many of them have a special service for the slaves. They pray and preach and live in the faith of precious promises, in the hope of present and everlasting blessings, and in the love of God and of their fellow-men. Whatever imperfection of spirit and of service the Presbyterian Church may be guilty of, in the infirmity incident to all human administration, she pleads its forgiveness through the blood of her Lord and Intercessor. She has always taken a deep interest in the African race; and hails the Ashmun Institute as a dispenser of God's blessings with the right hand and with the left.

The Institute has been put into operation in the true spirit of devotion to Africa, and with a firm trust in God. It will do its work silently, and, it is hoped, with power. Educational institutions, for the elevation of the African race here, will propel their influence through the hills and plains of a vast continent. Like the great

African rivers, which flow down in their bounty and magnificence from sources hitherto unexplored and unknown, our institutions of education will pour their blessings through tribes and kingdoms, albeit their names and their fountain-heads may never be ascertained or sought after. The men, who have projected this institution, have enlarged views, and are valiant men for God and Africa. The spirit of ancient Presbyterianism dwells in their hearts.

“The valiant standeth as a rock, and the billows break upon him.”

President Davies, the great Apostle to the slaves, was born and ordained within the bounds of Newcastle Presbytery. If the institution should disappoint public expectation, the fault will not be with its projectors. The Ashmun Institute is national in its claims. It invites co-operation from every section of the Church and from every lover of his country and of Africa. Its relations are widespread, and of intense interest. It seeks to realize the great maxim of Ashmun, “to accomplish the most possible good in the least time.” It aims at a connection with God’s great providential plans. May it flourish for generations! May it stand like the African palm-tree, majestic for stateliness and beauty, and the emblem of prosperity; its fruit giving food, and its shade affording rest, to thousands and tens of thousands in the ancestral tropical land.

Heaven bless the Institute in its plans, its officers, and its pupils. Bless it, God of Ethiopia, who hast “made of one blood all nations of men.” Be thou glorified on every continent! Be thou GLORIFIED BY AFRICA!



## APPENDIX.

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### ASHMUN INSTITUTE.

THE Ashmun Institute was established by the Presbytery of New Castle, at a Stated Meeting, held on the 5th of October 1853, when the initiatory action was taken.

"This Presbytery, trusting in God, and, under Him, depending on the Christian liberality of the friends of the African race throughout our country, do determine as follows:

"There shall be established within our bounds, and under our supervision, an Institution, to be called the ASHMUN INSTITUTE, for the Scientific, Classical, and Theological education of coloured youth of the male sex."

At this meeting, measures were also taken to procure a Charter from the State of Pennsylvania, and a Committee was appointed to take charge of the undertaking. A Board of Trustees was also nominated, and their powers defined as follows: "It shall be the duty of this Board, under general instructions from this Presbytery, to put up suitable buildings and improvements, as they may have the necessary means; in no case ever involving this Presbytery in pecuniary obligations. They shall appoint the teachers and professors, and name their salaries; they shall establish rules and regulations for the government of the Institution; they shall have authority to procure its endowment, not exceeding the sum of \$100,000; and, when required by this Presbytery, they shall report to it the state of the Institution, the state of the funds, and all interests committed to their trust."

On the 14th of November following, this Committee, having met and elected their officers, agreed to purchase a certain property, containing about thirty acres, for the sum of twelve hundred and fifty dollars; and they appointed a sub-committee to draw up a copy of the charter, and procure its enactment by the Legislature of Pennsylvania.

In 1854, an Act of Incorporation was obtained from the Legislature of Pennsylvania, in conformity with the wishes of the Presbytery of New Castle.

The buildings were finished in 1856, and consist of the Principal's house and the Academical edifice. The Principal's house is 40 feet by 36, two stories in height, well arranged, and neatly but plainly finished. The school or college building proper, is plain in its style, yet with an imposing façade, three storied, and admirably arranged for all the purposes of such an establishment; the first story furnishes apartments for the steward, and a large dining-room; the second, reached from without by a flight of steps, affords two fine recitation rooms and a hall of instruction 30 feet by 40; on the third, there are eight well-ventilated dormitories of good size. On the front a stone is placed bearing the name of the Institution, the date of its erection, and this significant and cheering motto, "The night is far spent, the day is at hand."

The location is one of the finest that could be selected. It overlooks the country for miles around, and has a beautiful view of cultivated fields and wooded hills and fertile valleys. The site is equidistant from the churches of Oxford,

New London, and Fagg's Manor (about four miles from each); and is near a village called Hinsonville, where some families of coloured persons have resided for a number of years, being owners of small tracts of land.

On the 31st of December, 1857, the Ashmun Institute was dedicated to the purpose of its erection, and the Rev. J. P. Carter, A.M., of Maryland, was installed President and Professor of Theology.

The following is the Circular of the Trustees:

### THE ASHMUN INSTITUTE:

A COLLEGE AND THEOLOGICAL SEMINARY FOR THE EDUCATION OF  
COLOURED MEN.

The Trustees of this Institution respectfully announce that they have elected the Rev. John P. Carter, of the Presbytery of Baltimore, President of the Faculty; and that its sessions were opened on the 1st of January, 1857, with fair prospects, as to pupils and ultimate success.

The course of instruction will be liberal and thorough; designed to prepare students for the work of missionaries in Africa, for the Gospel ministry among the coloured people in this country, and for any other position of usefulness to which they may be called.

The collegiate year will be one session of eight months; commencing on the 1st of September and closing on the 1st of May.

For theological students there will be no charge for tuition. Their only expense will be for boarding and incidentals, per session, \$85.

Students, not having the ministry in view, will be charged, per session, \$110. This sum covers all expenses for tuition, boarding, and incidentals.

As it is not expected that the class of persons for whose benefit this institution is established, will be able to sustain themselves in receiving an education, and as it is not designed, at the present time, to attempt to endow the Institution, the Trustees appeal to the Christian community to furnish those means as they may be required. They look to the churches and other ecclesiastical bodies, and to benevolent masters, to furnish both the students and the means to educate them.

The Trustees have erected suitable buildings for the residence of the Faculty, and a college edifice for the accommodation of forty pupils, embracing a fine prayer hall, recitation and study rooms, &c.

The location is at Hinsonville, Chester County, Pennsylvania, surrounded by the Presbyterian congregations of Oxford, Fagg's Manor, and New London, and can be reached by public conveyance from Parkesburg, on the Columbia Railroad, Pa., and from Newark, Delaware, on the Philadelphia, Baltimore, and Wilmington Railroad.

Donations in money, library and text books, apparatus, furniture, clothing, &c., will be very thankfully received.

Communications, relating to the Institution, may be addressed to

REV. J. P. CARTER,  
*President of the Faculty, Oxford, Pa.*

Or, Rev. Dr. J. M. DICKEY, President of the Board of Trustees, Oxford, Chester County, Pa.

#### TRUSTEES.—MEMBERS OF NEW CASTLE PRESBYTERY.

Ministers: J. M. Dickey, Oxford; J. B. Spotswood, New Castle; Jas. Latta, Penningtonville; Alfred Hamilton, Fagg's Manor; Wm. Chester, Philadelphia.  
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CAUSES OF ANXIETY TO YOUNG MEN

IN REFERENCE TO THE WORK OF THE MINISTRY.

C. SHERMAN & SON, PRINTERS,

Seventh and Cherry Streets.





## CAUSES OF ANXIETY TO YOUNG MEN IN REFERENCE TO THE WORK OF THE MINISTRY.\*

THE consideration of some of the CAUSES OF ANXIETY TO YOUNG MEN AND CANDIDATES, who think of entering upon the work of the ministry, may result in good to all who are called upon to consider the subject. The discussion must be necessarily brief, and in the nature of hints and suggestions, rather than of a full and exhaustive exhibition of the topics brought to notice.

I. THE WANT OF SUFFICIENT PIETY often painfully affects the mind and conscience of an ingenuous youth, in contemplating the Christian ministry as his vocation. Such a consideration may well lead to jealous self-examination and importunate prayer. All the aims of the ministry, its sources of strength, its duties, its consolations, its rewards, are spiritual in their nature. The highest religious qualifications are demanded in an office which concerns the souls of men and the glory of God. The Church can never be sufficiently awake to the necessity of earnest piety in her ministers. Nor can her ministers and candidates ever deplore enough their moral deficiencies, or prostrate themselves in sufficient humiliation before the throne of grace.

On the other hand, it is possible for the plea of "insufficient religion" to degenerate into morbid sensibility, or into impatience with the Divine methods in the sanctification of sinners. The conscientious student, who truly laments his low attainments of piety, may derive some relief from meditations like the following.

1. Imperfection belongs to all human instrumentality. God "knoweth our frame; he remembereth that we are dust." (Ps. 103 : 14.) "Who is sufficient for these things?" (2 Cor. 2 : 6.) The very nature of the ministerial office is a perpetual plea for the penitent acknowledgment of the personal unworthiness of its administrators, and for the most diligent efforts, on their part, to become more conformable to the likeness of Christ. The ministry is not supplied by the saints in light, or by angels, but by imperfect men.

2. The great requisite of piety is its sincerity. God seeks "truth in the inward parts." (Ps. 51 : 6.) A true desire to become what God would have us to be, goes far to secure higher

\* Part of the Annual Report of the Board of Education, 1858, prepared by the Rev. C. VAN RENSSELAER, D.D., Corresponding Secretary.

measures of excellence. Present imperfections are thoroughly undermined by genuine love. Piety has the prospect of vigorous life, when sincerity is ever moving it forward in the ways of Christian experience.

3. Grace is promised to the believer "according to his day." (2 Cor. 12 : 9.) In the midst of trials and temptations, the Lord is ever present to strengthen his servants. He will not forsake those whom he calls to the work of the ministry. "Lo, I am with you alway, even to the end of the world" (Matt. 28 : 20), is a specific pledge of help in time of need, and to the end of time.

4. Sanctification is, in its nature, a progressive work. It implies the mortification of sin and the cultivation of holiness. The habits of the new life are developed and strengthened by exercise. The grace of God, which begins the good work in the heart, is able to carry it on unto the end. Sanctification tends to perfection, but is not perfected in the present state. Nevertheless, constant progress is the law of Divine grace, in the human soul. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. 3 : 18.)

It is deserving of remark, in this connection, that, as the mind of the student experiences the expansion of literary discipline and of knowledge, during his preparatory course of study, so his heart has the opportunity of growing into greater maturity of religion. The objection of inadequate piety may be overcome, by Divine grace, in the diligent use of Scriptural means, just as the objection of insufficient mental qualification is overcome by proper diligence in study.

5. There is danger in either extreme,—of self-distrust or of self-confidence. Humility is among the earliest and the latest fruits of piety. A low estimate of our own spiritual condition, if genuine, will lead to a greater dependence upon the merits of our Lord Jesus Christ, and thus to increased spiritual vigor. Self-confidence, on the other hand, tends to hardness of heart. The best condition of piety is when lowliness of mind is connected with a firm faith, and when Christian love looks up to God for spiritual aid in the zealous and conscientious discharge of every duty. God dwells in the hearts of his contrite ones. He "resisteth the proud, but giveth grace to the humble." (James, 4 : 6.)

Meditations like these may serve to convince the pious candidate, that notwithstanding his present imperfections, he has great encouragement to thank God and to take courage. There is hope for the gradual and permanent growth of his spiritual graces. He is not, indeed, what he ought to be ; but he may say, "By the grace of God, I am what I am." (1 Cor. 15 : 10.)

If the candidate has any doubt of his piety, he should seek to renew his first love by repentance. (Rev. 2 : 5.) The fact that he has undertaken to lead others into the paths of righteousness, in-



creases his obligations to consecrate himself to the glory of Christ in eminent personal godliness.

II. Another source of anxiety to young men, in their views of the Christian ministry, is THE WANT OF SATISFACTORY EVIDENCES OF A DIVINE CALL TO THE WORK.

A mistake on so vital a point involves the most serious consequences.

1. Let it be distinctly understood that this subject, like others pertaining to the kingdom of grace, has its difficulties. God does not ordinarily grant to his children a degree of illumination that relieves the mind from the process of careful examination. The arduous task of solving probabilities respecting the Divine will, is one of the common conditions of the religious life. Many treatises have been written to define and illustrate the nature of a call to the Gospel ministry.\* The views of others are always of use in assisting to form a right judgment. Each student, however, will be compelled to seek the evidences of a call by going directly to the throne of grace for light and guidance. No one has a right to expect exemption from the ordinary trials which encompass the path of believers.

2. The difficulty of discovering God's will is a *test of character*. Were a superficial examination all that was requisite, many might enter the ministry whose motives and qualifications would be soon discovered to be doubtful, or radically deficient. The ways of the Lord are right ways. He proves his children, and tries their hearts. (Deut. 8 : 2.) The perils of the wilderness are the pathway to Canaan. Difficulties are God's tests; and the Christian ought to be prepared to meet them.

3. Difficulties concerning God's will commonly disappear by patiently *waiting upon him*. The Holy Spirit can alone designate any one to the sacred office; and of course, the illumination, requisite to satisfy the mind and conscience of the inquirer, must be sought from above. The judgment of the Church cannot be substituted for a divine call, any more than its declaration of belief in the piety of an applicant for the communion can supersede the personal conviction of the individual. Every one must be fully persuaded in his own mind. "No man taketh this honour to himself; but he that is called of God, as was Aaron." (Heb. 10 : 3.) Light is given to those who seek it. "To the upright there arises light in darkness." (Ps. 12 : 4.) Importunate prayer never had a clearer place in the private exercises of religion than in reference to our personal duty to the Lord of the harvest. "Lord, what wilt thou have me to do?" is a question, which, if asked in the right spirit, will receive in due time the right answer.

\* Among these are treatises by the late Dr. Ezra Fisk, which was republished in the first volume of "Home, School, and the Church;" by Professor Hope, of Princeton College; by Dr. William Neill; and by Dr. James Wood, Associate Corresponding Secretary of the Board of Education.

4. The principles, that control the decision of this subject, are not in themselves mysterious, or abstruse. Gifts suitable to the discharge of the duties of the ministry are necessary in every one who seeks the office. "Every office necessarily presupposes the corresponding gift. Man may appoint men to offices for which they have not the necessary gifts; but God never does, any more than he ordains the foot to see, or the hand to hear. . . . The only evidence of a call to an office, is the possession of the requisite gifts. If a man received the gift of prophecy, he was thereby called to be a prophet; or if he received the gift of healing, he was thereby called to exercise that gift. So if any man has received ministerial gifts, he has received a call to the ministry. What those gifts are, the Bible has taught us. They are such as these: soundness in the faith, competent knowledge, ability to teach, the love of Christ and zeal for his glory, an intelligent conviction of an obligation to preach the Gospel, and in short, the qualifications which are necessary in one who is to be an example and guide of the flock of Jesus Christ. The office of the *Church* in the matter is, first to examine whether the candidate for the ministry really possesses ministerial gifts; and then, if satisfied on that point, authoritatively to declare its judgment in the appointed way."\*

5. The indistinctness and uncertainty of *early impressions* are not to be regarded as proofs that God does not designate a person to the work of the ministry. There are different modes of procedure in the divine government, but it is "the same Spirit that worketh all in all." (1 Cor. 11: 21.) An immediate and personal call was given to Andrew and Peter, to James and John. Paul received his commission in a miraculous manner. God ordinarily, at the present day, enforces the claims of the ministry in a mode analogous to the determination of other questions involving responsibility and duty. Some persons have clearer evidences than others; few possess, from the beginning, unequivocal signs of the divine will; all make progress towards clearness of conviction. The mere existence of doubt, at any stage of the inquirer's investigation, especially at its beginning, cannot be interpreted into a divine negative. It is to be feared that many make a fatal mistake at this very point. Not obtaining at once, or readily, a satisfactory view of their duty to serve God in the ministry, they become discouraged, and turn off into secular occupations. A great loss occurs, in this way, to the individual and to the Church through a decision lacking the true elements of heavenly guidance.

Whilst the inquirer must beware of discouragement, he must not, on the other hand, be too easily persuaded to enter upon the ministerial work. Anxious deliberation is due to God, to the Church, and to his own soul. If, after sufficient investigation, he cannot obtain rational evidences of his heavenly Master's call, let him, with

\* Dr. Hodge's Commentary on 1 Corinthians, 12: 28.

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all humility and fidelity, go forth to serve Him in some other way. A call to the ministry is, in its nature, positive; it implies a definite and intelligent conviction that it is God's will that the individual should engage in this sacred employment. Where this conviction is absent, no one has a right to preach the Gospel of our Lord Jesus Christ.

### III. Young men often find difficulties in THE WANT OF PECUNIARY MEANS.

The records of the Church prove the Divine declaration, that "not many wise men after the flesh, not many mighty, not many noble are called;" and that consequently "not many," from these classes, are appointed to the work of the ministry. It is the law of grace and of providence that a large proportion of the ambassadors of Christ should be taken from the humbler walks of life. Our blessed Lord himself was born in a manger. The trials of severe poverty marked his whole Mediatorial career. Let no pious young man be cast down! "It is sufficient for the disciple that he be as his Master." (Luke 10:20.)

The Church comes to the aid of her pious youth in their arduous efforts to obtain an education. The systematic benevolence of the people of God can best answer the demands of the case. The Church proceeds on the principle, that it is her *duty*, as well as her *privilege*, to assist in the education of all her meritorious and indigent sons, who seem called of God to the work of the ministry. Her offers of aid are designed to encourage the deserving. Whilst the amount is not large enough to become a temptation, it is not so small as to repel hope. It is, in ordinary cases, a stimulant for the candidate to seek other means, if required, through his own personal agency; either by teaching for a season, by colportage, or by manual labour in agricultural or mechanical pursuits. This timely aid, secured through the Church, in a parental and delicate manner, has encouraged many of her sons to commence the literary preparations of their profession, and has sustained them in all the struggles incident to the life of indigent theological students. It may be remarked, that the *scholarships*, belonging to many of our seminaries and colleges, give increased facilities to those who are aiming at securing an education.

Sometimes a young man, in addition to poverty, is troubled with the embarrassment of *debt*. How shall he obtain his education under this increased pressure of outward trouble? Let him not despair! Others have succeeded, under circumstances equally gloomy and discouraging. God helps those who help themselves. Providence has a deep sympathy with the meritorious poor. Sometimes friends are raised up, in a remarkable manner, to advance the young man's cause. Many incidents are on record for the encouragement of the faith of the truly pious. Hope brightens the way. Industrious exertion finds, in various ways, a pecuniary reward.



The occupations, already alluded to, not unfrequently yield ample returns. In cases of emergency, the pastor of the church, or other Christian friends, may find it in their power to secure relief in a special manner. Although the pressure of debt may be severe, the call of God to the work of the ministry can make rough places smooth. Where He has a will, He has a way.

In addition to poverty and debt, it may happen that a young man is the *support of his widowed mother* and sisters, or stands in such a relation to the family that his absence cannot be readily supplied. Still, let him not despair! If his course seem dark for the present, he can wait for future developments. Prayer is a mighty instrumentality before God. And, in connection with prayer, the efforts of persevering industry have many promises. Who can tell how soon a change of outward affairs, however trivial at first, may result in bringing the required aid? Where a whole family are united in the laudable and pious design of promoting the education of a son or brother, it is impossible to calculate the contingencies which may crown, under God, their united exertions. Not unfrequently a widowed mother has moved her family to the place where her son was about to pursue his studies, with a view to sustain the household more readily by taking boarders, or by washing and sewing. A young man may, indeed, feel a reluctance to tax a beloved mother or sister, on his own account. But a change of residence might often be for their own benefit, too. And if he should fear that the proposal for himself to study for the ministry (involving as it might, temporarily, some additional self-denial to his mother and sisters), may be unwelcome, he will probably find, on opening to them his whole heart, that many a prayer had been offered to "the Lord of the harvest" to send him into the ministry, and that they were willing cheerfully to do anything to promote that end. Besides, an educated minister, after he has entered upon his profession, often secures a higher ability to aid his mother, and sisters, and younger brothers, and to advance in many ways their temporal welfare. There is, in reality, a bright side to the most gloomy cases.

It may be affirmed that no young man of true piety and of the requisite talents need be discouraged from looking forward to the ministry, simply because he is destitute of this world's goods. The manner in which God has provided for the education of indigent candidates, by the contributions of the Church, by individual benevolence, and by the blessing of his providence upon the exertions of the candidates themselves, furnishes a grand volume of encouragement to all who are called to preach the riches of his grace.

IV. **ADVANCED AGE** causes anxiety to some, who might otherwise contemplate the work of the ministry with great interest and delight.

The period most suitable for entering upon this work, is not

easily ascertained. Doubtless, the general rule, as determined by Providence, fixes the period at the age of about twenty-five or thirty years. Extreme cases must be settled by their own peculiar circumstances. Many a young man has commenced his classical studies at the age of twenty; and, allowing six or seven years for the completion of his course, has entered the ministry at the age of twenty-six or seven.

The question is not so much of age as of character, of mental and moral acquisition, and of prospective usefulness. If there are some disadvantages, in beginning later in life, there are also some compensations; such as stability of character, a better knowledge of human nature, prudence, an appreciation of the necessity and advantages of diligence, a more practical readiness to enter upon the duties of the profession, &c. Many, who graduate early from colleges, are tempted to commence their ministry too soon. Being novices, they are exposed to peculiar temptations; and not unfrequently their character receives an injury from which it never recovers.

It deserves to be remembered that our blessed Lord commenced his ministry in the maturity of life. The sacred record says: "And Jesus himself began to be about thirty years of age." Luke, 3: 23. This fact may, at least, serve to encourage the heart of a devoted Christian, whose chief embarrassment, in examining the question of duty, arises from his being advanced in years, beyond the ordinary period of commencing the preparatory studies.

The Presbyterian Church presents many examples of useful and distinguished ministers, who were licensed and ordained comparatively late in life. William Tennent, Sen., the founder of the famous Log College, entered the ministry at the age of thirty-one. Charles Beatty, another of the fathers, at the age of twenty-seven. Samuel Porter, one of the pioneers of Western Pennsylvania, was licensed at the age of twenty-nine; James Turner, one of the most distinguished preachers of Virginia in his day, at the age of thirty-two; the great pioneer of Kentucky, David Rice, at the age of twenty-nine; Thaddeus Dod, another pioneer of Western Pennsylvania, at the age of thirty-five; Stephen B. Balch, of Maryland, at the age of thirty-two; Moses Hoge, of Virginia, at the age of twenty-nine; John Matthews, of Indiana, at the age of twenty-nine. Multitudes of examples might be added of the present generation of ministers; but these are sufficient. No one should be prevented from entering the ministry, because his age at that interesting period is thirty years, or a little upwards.

Other elements sometimes enter into the question, which make it comparatively of less difficult solution. For example, when a person has already graduated at a college, and acquired the requisite intellectual discipline, he is free from many of the embarrassments which perplex the decision of a person who has never received an education. On the other hand, there are cases where so much

maturity of mind and of character has been acquired, without the discipline of the collegiate course, that the Presbytery has dispensed with the usual classical examination, and admitted the candidate to licensure after a term of theological study. These suggestions are made, not in a spirit of disparagement towards the wise and more natural system of procedure prevalent in our Church, but simply with a view to relieve the minds of otherwise competent persons, whose chief anxieties and difficulties centre upon their more advanced years.

V. ILL HEALTH often interposes serious obstacles to a young man, whose heart is moved to devote himself to the work of the ministry.

The frail tabernacle of the body presents many real impediments, as well as temptations, to the soul throughout this mortal life. Diseases are providential allotments which demand consideration in the determination of a profession. To a young man, who is troubled with thoughts of bodily health, as an obstacle to his entering the ministry, a few questions, like the following, may be of service.

(1.) As to the nature of your disease, is it chronic or otherwise?

(2.) May your ill health be traced to causes that can, with the blessing of God, be removed? Such as imprudent habits of diet, want of exercise, undue exposure, a vicious indulgence, &c. A physician once told one of our eminent ministers, that he might enjoy excellent health, if he would discontinue the use of tobacco.

(3.) Is your bodily trouble of such a kind as to interfere, in a special manner, with preparation for the ministry, and with the discharge of its duties; or does it present impediments to usefulness in the other learned professions?

(4.) Do you ever detect, in the examination of your heart, a readiness to lay more stress upon the plea of ill health than circumstances really justify?

(5.) Have you consulted a physician on the subject?

Questions like these, and the application of other serious and searching tests, may perhaps lead to the extenuation of the evil complained of, so far as to allow, at least, an experiment in favour of the ministry. A few other considerations are here added.

1. Ill health, being an inheritance of our fallen nature, may overtake us at any period. No man is secure against the encroachments of disease and death. Providence may bring bodily afflictions at any time, and in any profession. There is too great a tendency to overlook the care of God over our health and lives. If we had more faith, we would be less timid, and would find that we could perform more labour.

2. Ministers, as well as persons in other professions, can, to some extent, adapt their labours to their infirmities. There is so much room for prudence, and with prudence so much can be accomplished, that even invalids may derive encouragement in the work of the ministry. The great thing is to take care of our health as well as we can, and do our duty.



3. It is possible, in regard to health, to be too careful, and thus overdo good general rules. Dr. Alexander used to say, "Young gentlemen, be careful of your health, but not too careful." Some men are proverbially hypochondriacs, and take an exaggerated view of every bodily ailment. Others, who have no disease, are prone to an excessive watchfulness over their health and lives. Men of the world, of feeble frames, often submit to great privations in their plans of aggrandizement and worldly enterprise. Let not the plea of bodily infirmity too easily terrify the Christian from the discharge of active duty, in the work of saving souls from death.

4. The ministry has been successfully prosecuted, in many instances, under circumstances of great bodily infirmity. *Calvin* was a man of delicate constitution, often confined to his bed, and harassed with pain; and yet his labours exceeded those of most men, both in number and extent. *Philip Doddridge*, the smallest and weakest of babes, was all his lifetime subject to the bondage of disease, but never to that of idleness, despondency, or unemployed time. *Richard Baxter* lived in an emaciated body, and, to use his own expression, with "one foot in the grave;" but he lived a long life, preaching with energy and fire, and writing tomes of ponderous size, as though his hands and nerves were of iron. *Jonathan Edwards* possessed a feeble constitution, and was troubled with disease during the greater part of his life; but who, in this country, preached more, or wrote more, or did more, than he? These are, indeed, illustrious instances of the triumph of the soul over an infirm body; but every one can probably find, within the circle of his own observation, examples of ministerial usefulness under the pressure of much bodily infirmity.

One of the most remarkable cases that has perhaps occurred in our own generation, is that of the Rev. *D. J. Auld*, M.D., of Florida, who departed this life during the present ecclesiastical year. He was frequently afflicted with bronchitis; he was subject to attacks of rheumatism, so as often to be compelled to use crutches; he was a confirmed dyspeptic; his eyesight would sometimes fail him, so as to prevent the discernment of objects; he was scarcely ever free from pain; and was, for a period, liable to attacks of sudden prostration, in which he would fall down in the pulpit and remain unconscious for several minutes. Although a diseased man during the whole of his ministerial life, he was always at his work. In summer, it was his custom to preach three times on the Sabbath, besides lecturing on Thursday evening. When he took missionary tours, he would send out his appointments for every night. At Tallahassee, which was the last place of his settlement in the ministry, he preached in the morning and at night, and frequently rode ten miles to conduct an afternoon service. The last time he preached the death-chill was upon him. He was a godly, eloquent, useful man; and, if he had been permitted to enjoy good health, it is affirmed that he would have equalled, in popular impression and

effective pulpit powers, the most distinguished ministers in the Church.

Here, again, a disclaimer must be interposed. These remarks are by no means intended to deny that ill health may not be a just ground for abandoning all thoughts of entering the ministry. Such cases undoubtedly exist. The object is simply to prevent a too discouraging view of physical infirmity, and to enter a plea for caution against a too precipitate decision.

Perhaps it is more necessary to warn students who are in good health, than to encourage those who are in feeble health. Many fall victims to careless habits, and recklessly impair their constitution. Hard mental labour does not necessarily weaken the body. With proper attention to diet, sleep, cleanliness, exercise, interchange of studies, &c., a diligent student may even increase his physical vigour. This whole subject demands the serious consideration of all candidates for the ministry, and of ministers.

VI. DEFECTIVENESS OF EARLY EDUCATION causes much anxiety among a class of persons, who feel moved to consider their duty in reference to the ministry.

The Presbyterian Church has always insisted upon a high standard of literary acquirement preparatory to entering upon the duties of the sacred office. The literary qualifications, which have been stigmatized with the epithet of "book learning," are of the highest use in the discharge of the duties of the ministry. Their true value and power consist in resources of mental cultivation; in "thoroughly furnishing the man of God unto every good work," in making him wise in winning souls; and in causing him to approximate to the qualifications of the great model Teacher.

A defective early education is a serious impediment. If all the candidates for the ministry in the Presbyterian Church had pursued their education, through its various stages, at the regular period, an immense gain would have accrued to their capacity of influence and usefulness. No full compensation can ever be made for early neglect.

This very sense of deficiency, however, is a stimulant to exertion which often results in satisfactory and even eminent attainments. Lateness in the time of commencing classical and other studies, although disadvantageous in comparison with an earlier period, ought not to discourage any one, who, in other respects, possesses the scriptural gifts for the ministerial office. Perseverance can do great things in study. If there be first, a determined purpose, and then a steady industry in its pursuit, great progress may be reasonably and certainly expected in the acquisition of knowledge. "What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labour." The mind, under such circumstances, sometimes develops itself with remarkable rapidity, and makes, in a short time, surprising attainments. As an ordi-

nary result, the individual will find difficulties disappearing in his course; a foundation laid for future progress; and the way gradually opened for the mental cultivation and discipline, so important in this great profession.

If the appeal be made to facts, it will be found that, in the Providence of God, the defects of early education have often been superseded by high mental acquisitions. The annals of our Church furnish numerous examples of useful and even eminent ministers, who commenced their studies late in life. Joseph Smith, who established one of the first classical academies west of the Alleghanies, graduated from college at the age of twenty-eight. Thaddeus Dod, his fellow-labourer in the ministry and in classical education, did not enter college until he was thirty-one years old. Dr. Robert Cooper graduated at the age of thirty-one; and Dr. John King, the fourth Moderator of the General Assembly, entered college at the age of twenty-five. Dr. Jonas Coe graduated when he was thirty years of age. The celebrated William Graham, of Liberty Hall, Va., graduated at the age of twenty-eight. Dr. James Hall, of N. C., was twenty-six years old, when he commenced the study of the classics, and graduated at the age of thirty-one. James Dunlap, the first President of Jefferson College, graduated at the age of twenty-nine. Are not these instances sufficient to give encouragement to a mind, troubled with the thought of early neglect, and yet moved with the high purpose of preaching the Gospel of Christ?

VII. Young men are sometimes troubled with the thought, that they HAVE ALREADY SELECTED, OR ENTERED UPON, THEIR PROFESSION IN LIFE, and thus feel that they are precluded from the office of the ministry. It is unwise either to exaggerate, or depreciate, a difficulty. Let it have its full force. Is the difficulty in question an insurmountable one?

When Christ gives the call, obstacles disappear. Were not Peter and Andrew engaged in their selected worldly occupation when Christ called them into his service? Did not James and John, in like manner, cease to catch fish in order that they might become fishers of men? Did not Levi, the publican, rise up from the receipt of custom to become a preacher of righteousness? The mere antecedent choice of another manner of life, by no means settles, as a matter of course, the question of continuing in it.

God does not call men into the ministry because they cannot be successful in other business. A man may, on the contrary, be highly successful as a lawyer, a merchant, a physician, a farmer, or a mechanic, and yet it may please God to bring him into the ministry. The opprobrious idea that a young man may study for the sacred office because he is unfit for anything else, has scarcely any favour, at the present time, even among the profane. The very talents that constitute an eminent divine, or a useful pastor, would,



if exercised in a secular profession, lead to riches and honour. On the other hand, a person who is successful in business, shows a tact and aptitude, which may become available, in providence, in the Christian ministry.

Habits of business do, in fact, yield important helps to those who afterwards pursue the ministerial profession. It is a common remark that theological students are in danger of becoming too recluse. From early life shut up in the walls of an institution of learning, they acquire scholastic tastes and habits, which often impede their usefulness. The engagements of secular life bring men into contact with the world; they necessitate the cultivation of social intercourse; they tend to the acquisition of self-discipline and energy; they stimulate to thoughtful plans and enterprises; and in many ways assist in the development of excellent mental and moral traits. It is, therefore, no disadvantage to the future minister that he has, for a few years, practised medicine, or been engaged at the bar, or been brought by some other occupation, into contact with the world.

A considerable number of the most useful ministers of the Presbyterian Church have been led, under God, to abandon their previously chosen professions. *Dr. James P. Wilson*, of Philadelphia, practised law with a high degree of success. *Dr. Nelson*, of Missouri, was an eminent physician. *Dr. Nevins*, of Baltimore, and *Dr. Winchester*, of Natchez, gave up the prospect of worldly aggrandizement in secular life, for the purpose of preaching the Gospel of Christ. Scores of the living, as well as of departed ministers have changed their once favourite professions for the higher opportunities of serving God in the ministry of reconciliation. It has always been a matter of common experience with those who have entered the ministry under these circumstances, that their former course of life contributed materially to their future usefulness in their new profession.

The idea that a person may never change his profession implies, to some extent at least, that he made no mistake in his original choice. But man is liable to be deceived in his motives and his conscience. Infallibility is one of the last attributes to be claimed by human nature. Besides, circumstances may alter cases. Especially (and without which change the ministry is out of the question), the Spirit of the Lord may have renewed the heart and brought salvation through the blood of Christ. New responsibilities, new relations, new qualifications, are thus produced, which render dutiful the reconsideration of the question, "Lord, what wilt thou have me to do?"

If a religious person, who has already selected a secular profession, should ask why God should have allowed him to enter upon it, and afterwards to change it for the sacred profession, several answers may be given, of which, one or more may find a personal application.

1. One of the objects of Providence may have been to *punish* the individual, for not examining the question more fully at the proper time; or, perhaps, for never asking God at all for light on the profession He would have him follow; or, perhaps, for not yielding to the call of the Spirit, when the conscience was aroused to obedience, but refused. Surely these new anxieties, which now give so much pain and inconvenience, are not to be excluded altogether from the category of retribution for some offence against God.

2. Another design of Providence may have been to give an expression of *love* in better preparing the individual for the work of the ministry. Can no tendencies of this nature be discerned in the retrospect of the past? The previous knowledge, for example, acquired in secular pursuits, is often of as much practical value as scholarship.

3. Another object may have been to render *more clear the evidences of a call*. The individual might otherwise have often been troubled with doubts and perplexities on this point. But, now, God has led him in a way that he knew not of; and the very strangeness of the Divine dealings may have a power of impression, a distinctness of urgency, a revelation of light, which produce a very clear conviction of the path of duty.

4. A deeper test of *sincerity* may have been a design of Providence. In his former circumstances of life, the individual may have had comparatively little to test his devotion to God in entering the ministry. But, after a profession has been chosen, a comfortable home provided for one's family, and a lucrative and useful professional career been entered upon, a new and severer test of sincerity is established, which may secure the highest moral purposes.

5. Moreover, Providence may have had in view the *conferring of some outward good* of great value in the new calling. Perhaps health has been secured; or the possession of a suitable partner in life been brought about in the wonderful methods of Providence; or sufficient pecuniary means been realized, to render a course of study free from care.

In short, God may have the wisest reasons, although utterly unknown, and never to be disclosed in this life, for bringing before many of his servants, already engaged in secular pursuits, the solemn question, whether it is not their duty to enter the ministry.

Persons whose consciences are aroused to consider a change in their profession, may bring their inward convictions to tests like the following: *First*. Have these convictions existed at previous intervals? If so, there is a greater probability that God has a gracious design in sending them again. *Secondly*. If these convictions are strongest during the most religious frames of mind, their testimony claims the greater weight. *Thirdly*. Are these convictions growing convictions, continued and not transient, in-

creasing in power so as to produce dissatisfaction with the profession already chosen, and to burden the mind with trouble and anxieties? Then the evidence becomes still more decisive.

The present great revival of religion has brought into the Church, by the mercy of God, a large number of professional and other men, to whom the question of entering the ministry is fairly presented for serious consideration. May the Spirit graciously lead all such to adopt right views of duty!

VIII. THE SCANTY SALARIES OF MINISTERS may sometimes discourage a young man, in thinking of the office.

Unfortunately, alas! the Church does not set a sufficient value upon ministerial services, and often fails to offer a full pecuniary support to the minister and his family. But, after all, the question of preaching Jesus Christ is to be *decided by high motives*. "Have I a call from the Spirit?" and not "whether my temporal support will be precarious?" is the proper view before the mind. "Am I qualified for this great work?" and not "whether my salary is likely to be small?" is the grand inquiry of an anxious heart. The office of the ministry must be accepted or rejected, by the highest motives which move a new-born soul.

Let it be remembered that *the purer the motives, the clearer are the evidences of a call*. The man who looks away from the things of time into the face of his divine Master, will be more likely to receive light, than one who often turns away to the elements of the world. Suppose that a person had the certainty of obtaining a large salary; might not the temptation arising from this assurance, interpose great trouble, in the way of the conscientious examination of duty? The engagements of the ministry must be assumed upon grounds that do not leave sincerity in doubt. Clear evidences of a call are less likely to be obtained, where mixed or secular motives are allowed too great freedom of range, or power of impression.

Besides, God has *absolutely promised to take care of his faithful servants*. He has made provisions for the support of the ministry, which rarely fail of their object. They who preach the Gospel, shall live of the Gospel: 1 Cor. 9: 14. Absolute want rarely overtakes the faithful preacher of the Lord Jesus Christ. The Divine arrangements for the ministerial office imply temporal, as well as spiritual care. There is surely encouragement for the exercise of faith, in regard to the things of this life, as well as the things of the life to come. Can a young man put his trust in God for the inward supply of needed grace through the Spirit, and distrust his heavenly Father concerning inferior things?

The people of God must walk by faith. Their heavenly Father will not leave them to perish with hunger or want, in the path of duty. Ministers with even small salaries are, moreover, better



supported than the mass of mankind. Thirty thousand volunteers went into the Mexican war, at eight dollars a month and a quarter of section of land; and shall the soldiers of the Cross fear to enlist on low wages? Was there ever a minister, to whom God did not give as much as, in His infinite wisdom, He saw to be enough?

IX. THE OPPOSITION OF RELATIVES AND FRIENDS occasionally presents obstacles to a young man in his endeavours to enter the ministry.

*Great deference* is always to be paid to the opinions of parents and guardians. They who are set over us in the Lord, possess a natural authority, which, within proper limits, claims obedience, and always respectful consideration. A conflict with the supreme power in a family usually presents an undutiful appearance, and ought, if possible, to be avoided.

A little *patience and delay* will, in most cases, remove obstacles. Nothing is more winning and conciliatory than a meek and quiet spirit. Few parents, or friends, are so unreasonable as to persist in opposing a young man's conscientious convictions of duty in the choice of his profession. This is more especially the case, in regard to the Christian ministry. There is a power in God's claims upon the heart which, when urged by the consistent example of a holy life, rarely fails to disarm opposition, and to gain for conscience the liberty of following its dictates. Right and truth commonly secure victory in the end.

Trials of this nature lead to *fervent and persevering* prayer. The obstacles, which God places at the entrance of the Christian ministry, are designed to mature and to discipline the character. Parental opposition should lead to searching self-examination. Perhaps the opposition has its rise in pure but mistaken motives; but, even if it be of an unreasonable kind, and spring from enmity to the office and the work of the ministry, still it should arouse our spiritual activity in appeals to God for its removal, and in earnest efforts for its sanctification to our own growth in grace.

Finally, if the conflict be a direct one, between obedience to God and obedience to man, the safety is *in coming out on the Lord's side*. However painful the struggle, whatever temporal losses may be incurred, and however severe the self-denial and humiliation, it is best not to "confer with flesh and blood," but meekly and firmly to follow the convictions of the Spirit in preparing for the sacred office. If "a man's foes are those of his own household," the consolations of Christ will more than compensate for every trial. "Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting."

X. THE WANT OF NATURAL ABILITY is sometimes presented as a

reason against studying for the ministry. Perhaps it would be well, were this plea of disqualification more frequently entertained. The misfortune is that those who do not possess the mental ability requisite for the office, rarely feel their own deficiency.

A modest man, anxious under a sense of moderate mental capacity, may justly be encouraged by the remark, that his *mind may possess more strength* than the estimate, formed of it by himself, might imply. The judgment of friends is often more reliable than our own. Where their judgment concurs with an individual's own sense of deficiency, it ought to be regarded as final. The office undoubtedly demands, in itself, the highest mental resources that can be obtained; but it condescends to accept the offer of moderate intellectual powers, especially when there is the counterbalancing element of common sense and good judgment.

It is deserving of remark, that *ability often develops itself*, by a course of study, in quite an unexpected manner. A dull youth often makes good progress, and even surpasses in attainment those who were brighter at the beginning. "Slow but sure" is no unpromising sign in a scholar. Sir William Jones, when a youth, was chid for dulness by his teacher. Nothing daunted, but on the contrary, stimulated, the young boy soon became the pride of Harrow, and at length the greatest oriental scholar of his age. Education often develops the faculties in a manner far beyond their original mental promise.

In the work of the ministry, *holiness of heart* compensates for the want of shining talents. In fact, no gift has the lustre of a grace. Many a young man, of fervent spirit and devoted piety, accomplishes far more in his Master's cause, than one whose superior literary qualifications are unaccompanied by the same religious zeal. John Flavel has said, "No gifts, no duties, no natural endowments, will evidence a right in heaven; but the least measure of true holiness will secure heaven to the soul. As holiness is the soul's best evidence for heaven, so it is a continued spring of comfort and of well-doing in the way thither. The purest and the sweetest pleasures in this world are the results of holiness. Till we come to live holily, we never live comfortably. Heaven is epitomized in holiness. And, to say no more, it is the peculiar mark by which God hath visibly distinguished his own from other men. Ps. 4: 3, 'The Lord hath set apart him that is godly for himself.' As if he had said, This is the man, and that the woman, to whom I intend to be good forever: this is a man for me. O holiness, how surpassingly glorious art thou!"

There can be no doubt that an eminent degree of holiness goes far to render acceptable the services of a minister of comparatively moderate intellectual endowments. One of its great advantages is that it is connected with *mental illumination in spiritual things*. The discernment of piety surpasses that of genius. A minister, who is earnestly devoted to God in his work, and is "mighty in the

Scriptures," possesses a capacity for dealing with the souls of men which one of inferior spiritual illumination can never equal by superior learning. And besides this, as all success comes from God, the man of devoted piety and of fervent prayer is in the way of securing greater blessings upon his labours. Dr. Alexander once remarked that he never knew of an earnest, devoted minister, with good common sense, who failed to do well in the ministry, even though his talents were of a moderate order.

God *provides, in his providence, a place* for every one whom he calls to the work of the ministry. The field varies as much as the mental character of ministers. Where the highest grade of service cannot be obtained, the people learn to appreciate that which is comparatively inferior. How many destitute settlements, and feeble churches, would remain for years without the preaching of the Word, if God did not send to them men, well adapted to this self-denying work, although incompetent to occupy more responsible stations. "Depend upon it, if the minister be truly called, and faithful to his calling, the Spirit will make the most of him. Whether as a natural orator he be a good or bad specimen, musical or harsh, graceful or awkward, brilliant or dim, deep or superficial, ideal or unideal, pathetic or not, he will be sure to be good and useful; and whether the world will hear him or not, the true Church, the spiritually discerning Church, will always regard it as a privilege and blessing to sit under his ministry; and even the world shall be constrained to confess that there is something about him which art can neither imitate nor equal."

Whilst the standard of ministerial qualification needs to be raised higher and higher, Providence does not exclude from the service those who are not eminent in mental endowments.

XI. Young men, BORN IN AN OBSCURE AND LOW CONDITION, are sometimes discouraged from looking forward to the work of the ministry.

The ministry, as has been already stated, has never sought its distinctions in high genealogies. Our blessed Lord was lowly born; and his apostles were called—many of them—from the most ordinary occupations and positions in life. In all ages of the Church, the supply of the ministry has been chiefly from the middle and poorer classes of society. "Pauperism is a very different thing from poverty—which in itself is neither dishonourable nor demoralizing. A poor man is by no means of necessity a pauper. An honest, hard-working mechanic or labourer, may be as truly independent and as worthy of respect as the man of wealth. His straitened means may serve only to call out all the latent energy and strength of his nature; and thus often one who is poor becomes more truly a MAN than if he were rich. There is a poverty which invigorates both body and mind, which teaches the virtues of frugality and economy, and which leads to hardy industry."



The true dignity is in being *born again*. There is a spiritual genealogy which traces ancestry up to the King of heaven, and ennobles character with the wealth and titles of worth. The graces of religion, more than the adventitious circumstances of this life, give true position to a man whom Providence destines to usefulness.

Education comes to the aid of the lowly. It not only trains the mind to an equality of ability and privilege, but it polishes the manners, refines the language, purifies the taste, and qualifies to take rank in the most prominent spheres of employment.

All professions find, in the children of the obscure, some of their brightest ornaments. A hundred years ago, there lived a poor boy in the city of Oxford, whose business was to clean the boots of the students in the University. This lad became, in the providence of God, the eloquent *George Whitefield*, who preached salvation to thousands on two continents. *Nathaniel Bowditch* was born of obscure parents, and in low circumstances. On account of poverty he wore his summer clothes to school one winter, and became the laughing stock of the scholars. When only eleven or twelve years of age he was apprenticed to a shoemaker, who allowed him a slate and pencil on his bench, and he rose, in the appointed time and way, to be the renowned mathematician. *Benjamin Franklin* was the son of a tallow-chandler, born to penury, but destined to be a philosopher, and to stand before kings. *Sir John Copley*, a Lord Chancellor of England, was the son of a Boston portrait-painter. *Hugh Miller* worked for several years as a stone-mason. *Virgil's* father was a potter. *Luther* was the son of a poor miner, and *Zwinglius* of a shepherd. *Bunyan* was a tinker. *Columbus* was the son of a weaver, and *Milton* of a scrivener. *Bloomfield*, *Gibbon*, *Gifford*, *Linnæus*, *Dr. Carey*, and *Roger Sherman*, were shoemakers. *Cowley* was the son of a grocer, *Pope* of a linen-draper, *Collins* of a hatter, *Beattie* and *Butler* of farmers, and *Akenside* and *Henry Kirke White* of butchers. *Jeremy Taylor* was the son of a barber, *John Hunter* a carpenter, and *Scott*, the commentator, was a shepherd.

A lawful and honest occupation brings honour to any man. According to an ancient custom in Prussia, which obliges all the princes of the royal family to learn a trade, the *Prince Frederic William*, recently married to the Princess Royal of England, learned the trade of a compositor in the printing office of Mr. Huel, at Berlin. Was there anything disparaging in this?

"Honour and shame from no condition rise;  
Act well your part: there all the honour lies."

No man's outward condition keeps him from the work of saving souls. If God has put it in his heart to enter the ministry, the Church bids him a welcome to the office, whether high or low, rich

or poor, polished or uncouth. Providence will take care of him, and give him the qualifications, internal and external, to fulfil the duties of his calling.

XII. Another thought, calculated to repress and discourage an ingenuous youth in his meditations about the ministry is, that IT IS TOO VAST A PROFESSION.

Certainly the ministry is a profession of immense magnitude, of fearful responsibility. Even Paul could not contemplate it without bewailing his insufficiency. Angels could not fill it in their own strength. To preach salvation by Jesus Christ, is the greatest work in the universe. Well may a sinner of a mortal race feel that it is a vast profession! May the Lord, in his mercy, impart unto all ministers and candidates a more serious impression of its functions and obligations than has ever yet been realized!

There are three considerations to commend the office in the midst of the fearful discouragements of its greatness. FIRST. God has ordained the ministry as an office to be filled by *men*, not angels; "that the excellency of the power might be of God, and not of us." (2 Cor. 4 : 7.) SECONDLY. It is an office to be filled by men whom *He calls*; not by men who enter upon it by their own independent selection. "No man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5 : 4.) THIRDLY. It is an office to be filled by men whom *He helps*; not by men who engage in it in their own strength. "Our sufficiency is of God, who also hath made us able ministers of the New Testament." (2 Cor. 3 : 5, 6.)

#### CONCLUSION.

The class of topics, specified as causes of anxiety to young men who have the ministry in view, invites careful consideration and importunate prayer. The present discussion was designed to assist in removing some of the perplexities of candid and inquiring minds. It is a sort of general commentary on popular objections. From the nature of the case, a more copious discussion of all the topics, in a single paper, was impracticable. Notwithstanding the cautions frequently interposed throughout this paper, it is quite possible that some minds may take undue advantage of the prevalent spirit of encouragement which pervades it. Throughout the whole discussion, the Board *assume*, and regard as *fundamental*, the following propositions: 1. The individual possesses, in other respects, the qualifications requisite for making a useful minister. 2. The Holy Spirit can alone give a call to the work of the ministry. 3. The standard of mental and moral requirement, prevalent in the Presbyterian Church, is not intended to be lowered by the arguments and

incidents herein stated, but on the contrary, the age demands higher qualifications than any preceding one.

There are exceptions to all rules ; and some rules allow more exceptions than others. In all cases, however, a candidate must exhibit such evidences of a call to the ministry, in his spiritual, mental, literary, and outward qualifications, as satisfy the Church that God has appointed him to edify the body of Christ.





## TESTIMONY OF DR. ARCHIBALD ALEXANDER.

"THE true state of the case is this. The Church wants ministers, and must languish and decline, if she does not obtain a sufficient supply. Every pious young man who has talents to be useful in the ministry, has the ability to make for himself a comfortable living, in some secular business; and in a worldly point of view, every young man of vigorous mind and enterprising disposition makes a sacrifice of his temporal interest by becoming, in this country, a candidate for the ministry. If, then, a sufficient number of candidates, from the class able to support themselves, do not offer, is it not the duty of the Church to assist in the education of indigent and pious youth, possessed of good natural abilities? The question to be decided is extremely plain and simple,—Shall the Church do without a sufficient supply of ministers, or endeavour to obtain such a supply by educating pious young men, who are unable to gain an education by their own means?

"With all our exertions by means of the Board of Education, the number of our ministers falls far short of the demand.

"From the origin of this Seminary, at least one-half the students have been more or less dependent on charitable funds for their support; and yet it has never been observed by the Professors that these were, as a body, inferior to the others in any respect whatever. Certainly their being beneficiaries has not lowered them in the opinion of their fellow-students, as far as the fact was known; but in a majority of cases, the wants of the needy are supplied without giving such publicity to the transaction that it becomes known even to their fellow-students.

"If we should now take a survey of all the pastors and evangelists in connection with the Presbyterian Church, whether labouring at home or in the foreign field, there would be found no marked inferiority in those educated on the funds of the Church, in manners, piety, talents, or usefulness. If all who were thus educated should at once be withdrawn from the field of labour, it would leave such a chasm, or rather such a desolation, as would fill every pious mind with grief and discouragement. If then this plan of providing a supply of ministers for the Church has been found necessary in times past, why should it not be equally, yea, more necessary hereafter, as the field is every day widening, both at home and abroad, and the demand for labourers more urgent, every succeeding year?

"Contributing to aid pious students in their preparation for the Gospel Ministry, has ever been considered a laudable species of benevolence; and the establishment of scholarships and bursaries in Colleges and Universities, has been with a direct view to this object. From the biography of the reformers and other eminent men since their time, it appears that they felt a deep interest in the subject, and often used their influence to obtain aid to enable candidates for the ministry to pursue their theological studies to their completion without interruption.

"There is scarcely any plan to which objections may not be made; but if this plan be essential to the prosperity of the Church—I had almost said, to its existence—why make objections? To hinder or discourage the education of poor and pious youth of good talents, for the holy ministry, is virtually to cut the nerves by which our efforts in advancing the kingdom of the Redeemer must be made."

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

# THOUGHTS

ON THE

EDUCATION OF PIOUS AND INDIGENT

CANDIDATES FOR THE MINISTRY.

BY THE

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# THOUGHTS

ON THE EDUCATION OF

## PIOUS AND INDIGENT CANDIDATES FOR THE MINISTRY.

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THERE is in the minds of many a strong prejudice against the whole plan of educating young men for the ministry, on the funds of the Church. Of this prejudice, the writer confesses that he once was a partaker, owing to his education among the descendants of the Scotch, who generally entertain a strong aversion to every idea of depending on others for their subsistence. There can be no doubt that this feeling of independence has been of great service to the Scottish nation, in leading the poor every where to struggle hard to maintain themselves. This is, therefore, a feeling which should be respected and cherished; and all persons should have it instilled into their minds in their early education. I have known many young men, who were so much under the influence of this sentiment that they have rejected all offers of gratuitous aid, and have laboured, for years, to acquire the means of finishing their education. And although I cannot but respect the character of such, I am now of opinion that an enlightened and enlarged view of all the circumstances which should regulate the conduct of candidates for the ministry would lead to a different conclusion.\*

The true state of the case is this. The Church wants ministers, and must languish and decline, if she does not obtain a sufficient supply. Every pious young man who has talents to be useful in the ministry, has the ability to make for himself a comfortable living, in some secular business; and in a worldly point of view, every young man of vigorous mind and enterprising disposition makes a sacrifice of his temporal interest by becoming, in this country, a candidate for the ministry. If then, a sufficient number of candidates, from the class able to support themselves, do not offer, is it not the duty of the Church to assist in the education of indigent and pious youth, possessed of good natural abilities? The question to be decided is extremely plain, and simple—Shall the

\* The Free Church of Scotland has adopted the system of aiding her indigent candidates for the ministry.

Church do without a sufficient supply of ministers, or endeavour to obtain such a supply, by educating pious young men, who are unable to gain an education by their own means? Suppose the Church to proceed on the principle involved in the objection to this mode of procuring a supply of ministers, what will be the consequence? The appeal must here be made to facts. What has been for twenty years past, the proportion of candidates who have had it in their power to support themselves? Upon looking over the catalogue of our students, from the commencement of this Seminary, I find that, at least, one half the whole number have required to be aided by the funds of the Church, or by benevolent individuals. Some of these, by spending years in teaching, might have found their way into the ministry; but the greater number would have been discouraged, and would have turned their attention to some other pursuit; or, they would have sought an entrance into the sacred office, without any suitable and thorough preparation. Certainly, we have not had a superabundance of good ministers; and surely, no one would wish to see our Church filled with men imperfectly prepared. With all our exertions by means of the Board of Education, the number of our ministers falls far short of the demand.

Perhaps, there is a lurking idea, in the minds of many, that some disgrace attaches to this plan of education. As it would be a disgrace to an able bodied man, to live upon the charities of his neighbours, so it is thought, that something of the same disgrace must attach to the young man, who is able to provide for himself by honest industry in some lawful occupation, to live on the funds of the Church. Now this would be a fair statement of the case, if nothing else was to be taken into consideration but the interest of the person himself. But if the Church needs his services, and if in order effectually to serve her, he must be educated, the case is entirely changed. While she is educating these youth, she is preparing ministers for her own use, whose services are necessary to her prosperity. If the state needs skilful officers and expert engineers for her defence, she finds it expedient to institute military schools for the education of such as are willing to turn their attention to the military profession: and no question is asked about their wealth or indigence, because the good of the country is the object in having them thus educated. This is right; and no one ever thinks that any disgrace attaches to those young men, who are thus educated, at the public expense. And if the Church were able, it would be



but justice for her to educate all, of whatever external circumstances, who were qualified to do her service. But this is not demanded; all that she is requested to do is, to support or aid such young men as are unable to furnish the means of their own education.

What has now been said will answer an objection often made by plain, well-meaning people, when applied to, to contribute to this object. They say, "our sons have to labour for their living, and what obligation is on us to give money to educate other men's sons." To such, we would respectfully say, "Have you a minister who preaches the gospel to you on the Sabbath, and do you value this privilege? Or, if you are destitute of the stated dispensation of the word, do you not desire it, as the richest privilege you can possess in this world? Well, if you need ministers, where do you think they are to come from? If all are of your mind, and refuse to aid in preparing young men for the ministry, the consequence will be, that there must be a great deficiency of educated ministers; and when you wish to obtain one, it may not be in your power; and your children may be brought up without the regular administration of the word and ordinances of God, which you must esteem a great calamity, if you have any just estimation of the worth of their souls. But if you are so situated as to be sure of enjoying the means of grace, do you feel as a Christian, no compassion for the extensive regions in our own country which are destitute of the regular preaching of the gospel? Do you never consider the case of the millions and hundreds of millions of benighted heathen, who are now on their way to the great tribunal? If in the sovereign dispensations of divine mercy, we have received and enjoyed the preaching of the word, shall we be so selfish as not to be willing to send it to those who are perishing for lack of knowledge; who are suffering a dreadful famine, not for the want of bread, but for the want of the word of the Lord?

Perhaps, you say, that you are the friend of missions, and willing to contribute to this object, but not to the Board of Education. But permit me to ask how the missionary enterprise can proceed without devoted ministers? The cry every year of the Missionary Boards is, "Who will go for us?" But how can they go unless they be sent? And how can they be sent unless they are prepared and educated for the work? The truth is, that without the Education Board, your other Boards would be, in a great measure, useless. Look over the wide missionary field at home and abroad, and ask

yourselves where these men who are bearing the heat and burden of the day, were obtained? The answer will be, from our Colleges and Seminaries, and a large portion of them were beneficiaries of Education Boards. They exercised the pious self-denial, to become beneficiaries of the Church, that they might have the opportunity of preparing themselves for the arduous work in which they are now wearing out their lives. I have called them *beneficiaries*, but I doubt the propriety of the term; *they* are not the obliged persons; but the Church is their debtor. And their sacrifice is far greater than that of the most liberal contributor to their support. And let our farmers and mechanics, when called on to contribute to this object, not consider it as a gratuity to the individuals aided, but as a necessary means of keeping up a supply of faithful pastors for our increasing Churches, and as the only effectual method of obtaining missionaries to carry the gospel to the destitute, both on our continent and in foreign lands. Let it be considered, also, that if God should favour their sons by calling them to prepare for the work of the ministry, other people will be solicited to assist them in obtaining the requisite education.

And here it may be proper to remark, that many pious parents ought to seek this honour for their sons; and every congregation should have pious young men in a course of education for the ministry. The neglect of some large congregations, in this respect, is great and surprising. They may have experienced frequent revivals of religion, and yet have never sent forth a single minister from their bounds; whilst other Churches have, within the last half century, sent out dozens. In reading the "Life of the late Dr. Proudfit," nothing struck me more forcibly, than the fact that from the single church of which he was pastor, thirty or forty young men had entered the ministry; probably a larger number than from any single congregation on the continent; or perhaps in the world. Every parent, or pastor, who furnishes a good minister to the Church, becomes thereby a rich benefactor to the whole body. And if they have not the ability to give a good education to the promising youth who may rise up among them, the Church is bound to aid them; and in order to this, application must be made to all our congregations for their contributions.

Another objection to this mode of obtaining candidates for the ministry is, that poor young men taken up to be educated, are commonly rude and unpolished in their manners, having grown up among rough, unmannered people. And it is re-

marked, that such seldom acquire the refinement and polish of manners, which are expected and should be found in ministers of the gospel. If this objection had weight, it would operate powerfully against the selection of the apostles, by our blessed Lord; for they were all taken from the humbler walks of life; and although their Master miraculously supplied their want of learning, by endowing them with supernatural knowledge and the gift of tongues, yet we do not read that he wrought any miracle to give them the manners of polished gentlemen. Perhaps, the objector lays too much stress on the mere polish of manners. In our opinion, true humility, meekness, and benevolence will produce the most genuine politeness, and if these dispositions are possessed in a high degree by the minister of the cross, the want of exterior accomplishments, though desirable, may easily be dispensed with.

It is not intended to be intimated, that clerical manners are of trivial consequence; they are undoubtedly important, and when of the right kind, tend to promote the usefulness of ministers of the gospel. The idea which I intend to communicate is, that those manners which are in vogue among the higher classes of society are not exactly those which always become a preacher of the gospel. A young man who possesses genuine piety and good sense, will be likely, in the course of seven years' training, to acquire as much ease and polish of manners as are necessary, in a majority of clergymen; for, while a few have to mingle with the wealthy and fashionable classes of society, the greater number must labour among poor and plain people, with whom sincerity and friendliness are the qualities in a minister's conduct which serve best to recommend him to their esteem and confidence. And I venture to assert, that of the hundreds of students who have passed under my observation, those from rich families have possessed no superiority of manners over their poorer brethren.

And this leads me to notice another objection of a still more serious nature. It is, that a dependence of this kind for the means of education must have a debasing effect on the minds of youth, and detract from that manly independence which is an estimable trait in the character of any man, and especially of a minister. Now, in my judgment, this objection is utterly without confirmation from the facts which have fallen under my observation. The circumstance of indigence may, indeed, have the effect of keeping down that spirit of pride and arrogance, which is so apt to arise in the minds of youth born to affluence; but this is a real benefit. But as to any spirit of meanness generated by this mode of education, it has no

existence, except in the imagination of those who make the objection. If the candidate is actuated by the elevated aims and pious motives which should govern all who aspire to this office, he will not be liable to any influence of the kind supposed. Indeed, commonly, the funds of the Church are so dispensed, that the beneficiary seldom knows the individual to whom he owes his support: he receives the aid needed as coming from the Church, through the agency of the Board of Education.

From the origin of this seminary as was before stated, at least one half the students have been more or less dependent on charitable funds for their support; and yet it has never been observed by the professors that these were, as a body, inferior to the others in any respect whatever. Certainly their being beneficiaries has not lowered them in the opinion of their fellow students, as far as the fact was known; but in a majority of cases, the wants of the needy are supplied without giving such publicity to the transaction that it becomes known even to their fellow students.

If we should now take a survey of all the pastors and evangelists in connexion with the Presbyterian Church, whether labouring at home or in the foreign field, there would be found no marked inferiority in those educated on the funds of the Church, in manners, piety, talents, or usefulness. If all who were thus educated should at once be withdrawn from the field of labour, it would leave such a chasm, or rather such a desolation, as would fill every pious mind with grief and discouragement. If then, this plan of providing a supply of ministers for the Church has been found necessary in times past, why should it not be equally, yea more necessary hereafter, as the field is every day widening both at home and abroad, and the demand for labourers more urgent, every succeeding year?

Contributing to aid pious students in their preparation for the gospel ministry, has ever been considered a laudable species of benevolence; and the establishment of scholarships and bursaries in Colleges and Universities, has been with a direct view to this object. From the biography of the reformers, and other eminent men since their time, it appears that they felt a deep interest in the subject, and often used their influence to obtain aid to enable candidates for the ministry, to pursue their theological studies to their completion, without interruption.

There is scarcely any plan to which objections may not be made: but if this plan be essential to the prosperity of the



Church—I had almost said, to its existence, why make objections? They may injure a good cause, but cannot possibly do any good. In these cases, it has been truly remarked, that those who contributed most largely to educational funds were not the persons who usually find fault, but such as desired an excuse for not giving. Now, as charity ought to be free and unconstrained, let such keep their money, but let them not influence others, by their objections, to hold back their contributions. If there be any thing wrong in the management of this business, let it be pointed out, that it may be corrected. If any improvement in collecting and disbursing these charitable funds can be devised, let it be suggested, that it may be adopted and carried into effect. But we earnestly beseech all the friends of our Church, not to raise nor listen to a clamour against this necessary scheme of benevolence, at a time when the demand for labourers is greater than it ever has been. To hinder or discourage the education of poor and pious youth of good talents, for the holy ministry, is actually to oppose the vital interests of Christ's Church; and when this is done by Presbyterian ministers, it is a species of ecclesiastical suicide. It is virtually to cut the nerves by which our efforts in advancing the kingdom of the Redeemer must be made.

Here we might leave the subject, but it is our wish to meet every objection which has been made, or can be made to the principles and plan of our Board of Education; for we are both sorry and surprised to learn, that in some quarters, and with some persons, this Board has become unpopular. It is alleged, that there cannot be a very urgent need of our multiplying ministers, while there are so many unemployed, hanging about our large cities; and whenever a Church becomes vacant, immediately a swarm of candidates are found seeking a place and a living. For such ministers we have no apology to offer, except that many will get into the ministry, who have not popular talents, and therefore do not readily find a field where they can do good and support their families. Such are sometimes truly pious men, and if they had a charge would be faithful and edifying pastors. And they are not to be blamed for seeking a place in which they may be useful, and at the same time gain a living for their dependent families. Again, settled pastors are often through the caprice of their people, obliged to resign their charge, and being cast out without means of subsistence, it is natural and reasonable for them to seek another situation. Often they are not censurable for being without charges, but the people to whom

they ministered, and who had engaged to afford them a support. Cases are known, in which a single person has had influence to occasion a severance of the sacred bond, which subsists between a pastor and his flock. But after all, this thing is greatly exaggerated. Look into our cities and large towns, and how many unemployed Presbyterian ministers do you find? Some, indeed, are engaged in teaching; and in whose hands can youth be more safely and advantageously placed than in those of ministers? It is devoutly to be wished that pious ministers were so abundant, that every school in the land might have one at its head. But what connexion has this with educating poor and pious youth? These when received into the ministry, are not usually the persons who spend their time in idleness. Let facts be ascertained, and you will find that poor ministers are the most laborious and the most ready to go on foreign missions. Christ himself was, as to worldly goods, the *poorest of the poor*; and by choosing that condition, he has sanctified a state of poverty, and rendered it honourable in ministers of the gospel to be poor. He, therefore, commonly calls his most faithful servants from this class; but as he himself subsisted on the charities of his devoted friends, he would have his Church to be liberal in the support of poor ministers, and in aiding pious students to prepare for their sacred work.

Another objection is, that many of those youth selected to be educated for the ministry, do not possess sufficient strength of mind to avail themselves of the advantages to be derived from a liberal course of learning; so that, when they have passed through all the schools, they are found poorly qualified to be useful ministers of the gospel. It must be confessed, that there has not always been sufficient caution in receiving young men on the funds of the Church. There has not been, in many cases, a sufficiently rigid scrutiny into the natural capacity of the candidate. Some pious persons are so destitute of the powers of mind requisite to profit by a liberal education, that after passing through all the usual stages of a literary course, they are almost as little qualified for the work of the ministry, as if they had remained at the plough, or in the counting-house. Though there has been a fault in regard to this matter, yet the blame does not lie at the door of the Board of Education, but with the too partial friends of the youth who recommended him. And, perhaps, there has been some want of vigilance and care in the Committees of Presbyteries, who have had committed to them the responsible duty of examining and recommending beneficiaries to the

Board. For some years, the Board have, very properly, devolved the whole responsibility of receiving beneficiaries on the Presbyteries, and have resolved to take all who are thus recommended, and they will receive none but such as are under the care of some Presbytery. Here it may be remarked, that when a youth is once put on a course of learning with a view to the ministry, it is extremely hard to drop him, unless he should be found guilty of immoral, or very imprudent conduct. When he has been induced to relinquish the business for which he was preparing, and has been encouraged, and perhaps, *persuaded*, to turn his attention to the ministry, to drop him, is not only cruel but a severe injury, which none are willing to inflict, unless the unfitness of the person is most manifest. And, indeed, with every degree of caution, it is impossible to judge certainly of the capacity of candidates, in the commencement of their course; for while some are so dull, that they never can be made any thing of, there are others whose minds are developed very slowly, and who improve under culture, to a degree far above what was anticipated. The fact is, that in all cases, the education of youth is an experiment. What any individual will be, cannot commonly be known, prior to the trial. In all institutions of learning it will often happen, that many who enjoy the advantages of instruction do not profit much, either for want of capacity or habits of study. We must educate a multitude in our schools and colleges, in order to bring out the talents of a few.

In regard to moral delinquency, the cases have been so few, that it is a matter of sincere thankfulness, that out of the hundreds of youth educated for the holy ministry, so few have acted in such a manner as to render it necessary to cast them off. In general, the beneficiaries of the Board have exhibited an exemplary behaviour, during the whole course of their education.

Some time ago it was a matter of serious consideration, whether young men educated on the funds of the church, should not be brought under obligations to repay all that they receive. Our Church determined that this was not expedient. To send out our young ministers under a heavy load of debt, is surely to place them in a very undesirable situation; and although they have personally received a rich benefit in their education, yet it should be remembered, that they were aided in acquiring learning, not for their own benefit, but for the service of the Church. Every man of right moral feelings will be sensible, however, of an obligation, which he will be

disposed to discharge in some way, whenever Providence shall put it in his power; and we do find, that, frequently, pecuniary returns are made by some who have been the beneficiaries of the Board. Most of our young ministers receive so meagre a support that it should not be desired, if they were willing, that they should think of repaying what they have received. And there are some who, though they have not repaid the Church in kind, have more than done it by services rendered to this cause, and, especially, by aiding other young men in obtaining an education.

It is true, however, that there are persons in affluent circumstances, who were aided through their whole course by the funds of the Church, who have never made any return, or even acknowledgment, of their obligations. Concerning such, we would only say that their moral sensibilities are not as strong and delicate as they might be. But what would be thought of the man who after having been essentially aided by the Board of Education, should refuse his aid and co-operation in its benevolent exertions?

There is also another case, in which real injustice is done to this Board. It is, when a young man, after receiving aid from its funds, through his whole course, as soon as he enters the ministry, leaves our connexion and joins some sister denomination. Now we do not censure the young minister for entering a field more important and more inviting than he can find in our Church; but it is our deliberate and we think impartial judgment, that in such a case, he is bound in conscience to repay all that he has received. The injustice is still more glaring, when beneficiaries of the Board relinquish the pursuit of the ministry altogether, and engage in some other business. When such a person does not, as soon as he is able, refund all that he has received, he must be considered as guilty of defrauding the treasury of the Lord.

In conclusion, we would address ourselves to the ministers and members of the Presbyterian Church. We entreat you, dear brethren, to look at this subject seriously, and you will find that there is no institution more vital and more necessary to our prosperity, as a Church, than the Education Board. It has been said, that compared with our other Boards, this is unpopular with many of our churches and with many individuals, who are able to aid it. But why so? Whence this prejudice? Do you wish our churches to be furnished with able, well educated pastors, and how are they to be obtained? Perhaps, your opposition is to a public education in theological seminaries. Well, propose some better plan,



and we shall rejoice to adopt it; but the Church has been fully persuaded that such institutions were necessary to the best preparation of the greatest number of candidates for the ministry. But there is no compulsion in regard to this matter. Any who choose to pursue their studies in private, or with private pastors, are at liberty to do so: only we ask you to give your aid to enable poor and promising youth to acquire the requisite training to become useful ministers of the gospel. The place of study is a secondary thing. The work of missions, foreign and domestic, is becoming every year, more important, and pious, faithful men are demanded for this service; and where will you find them, unless you assist young men who are willing to devote themselves to this important work? Nearly all the missionaries in the foreign and domestic field, have come out of your theological seminaries; and the fact is, that most of them imbibed the missionary spirit while in these institutions, and a large proportion of them were educated, too, on the funds of the Church. If this department is neglected, or should become unpopular, one of two things will be the consequence; either, there will be a deplorable deficiency of labourers in the vineyard of the Lord; or, the Church will be filled with imperfectly educated men. In either of these cases, the cause of our Zion must decline. Other denominations will reap the harvest; for they are becoming more and more attentive to the education of their ministers. Yea, several large denominations, which some years since seemed to entertain a very low estimate of the necessity of learning in the ministry, are now straining every nerve to promote the liberal education of their ministers. If we do not come forward liberally, and vigorously, in support of this scheme of benevolence, we shall undoubtedly fall into the back-ground, in comparison with our sister denominations. While we sincerely rejoice in the more correct views which some of them entertain on the subject of ministerial qualifications, we do not wish to see our own beloved Church retrograding in this matter. If the Presbyterian Church has been more distinguished for any one thing than another, it is the uniform zeal which she has cherished for the education of her ministers, and her unceasing exertions to bring promising and pious men into the ministry, who were destitute of the means of obtaining a thorough education.

It will not be a matter of surprise, that if our Church neglects her duty in relation to this matter, God, in righteous judgment, may so order things, that we shall have few pious young men to educate. Already, the number of candidates is said to be

diminishing. Let us beware of incurring the displeasure of the Lord of the harvest.

It may be proper to say a word respecting the way in which this business has been managed by the Board of Education. The writer, while he seldom ever meets with the Board, has been in a situation to observe its proceedings, and he is free to declare, that in his opinion, much zeal, wisdom, and diligence have uniformly characterized the management of the Board, and their Executive Committee. And our Secretaries and Agents, have been indefatigable in their exertions. The Presbyterian Church is under unspeakable obligations to a few working-men, in Philadelphia, who have for years served on her Boards and her Committees. The sacrifice of other benefactors of the Church is small when compared with the weekly labours of some of these devoted men. I know that some jealousy exists in other parts of the Church on account of so many of our Boards having their seats in Philadelphia, as though the power of the Church was too much concentrated in a few persons. And if it were not that the true interests of the Church would suffer by their removal, it would be desirable to have them distributed among the principal cities, included in our bounds. This is desirable not for the reason hinted at, but because a disproportioned requisition is made on a few benevolent men, for their time and labour. These men can have no other than benevolent motives for their long continued, and faithful services. They attend to the business of the Church, weekly, without any compensation, except the satisfaction of doing good. And as to honour or applause, they neither seek it nor receive it; their names are scarcely known to the Church, for which they so assiduously labour. Though equally faithful men might be found in other cities, yet I am persuaded, that there is a great advantage in having the business of the Church, concentrated in the place where the General Assembly generally meets.

If it were in my power to suggest any improvements in the system pursued by the Board of Education, I would willingly do it; but on an impartial survey of the rules of the Board, I am of opinion, that they approximate as near perfection, as can be expected in any affairs conducted by fallible men. If every Church in our connexion would do its duty in regard to this matter, we should not only have funds enough, but candidates enough; for then every Church would feel the obligation not only of contributing money to support indigent students, but of endeavouring to supply the Church with a succession of pious youth, to be educated for the sacred work of the gospel ministry.

# BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

*Office No. 29 Sansom Street Philadelphia.*

The Board meets on the first Thursday of every month at 4 o'clock, P. M. *Quarterly Meetings* to receive Candidates, in February, May, August and November.

The Executive Committee meets weekly on Thursday, at 3½ o'clock, P. M.

|                                              |           |
|----------------------------------------------|-----------|
| Whole number of Candidates educated,         | 1567      |
| Number on the roll last year, (1845—6,)      | 385       |
| Licensed to preach last year,                | 48        |
| Amount received from the churches last year, | \$ 32,953 |

## EXTRACTS FROM THE RULES.

1. Every candidate is required to put himself under the care of a Presbytery before he can be assisted by the Board.
2. The maximum of annual appropriations shall not exceed one hundred dollars to theological students, and seventy-five dollars to all others.
3. Every candidate shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, progress, prudence, economy, &c., and no remittance shall be made to any, until such report be received.
4. Every candidate shall submit himself to the pastoral care of the Corresponding Secretary of the Board.
5. Every candidate is required to subscribe a pledge to pursue a thorough course of study preparatory to the study of Theology, and, when prepared, to pursue a three years course of Theological studies.
- 6 If, at any time, there be discovered in any candidate such defect in capacity, temper, prudence, and especially in sincere piety, as would render his introduction into the ministry doubtful, it shall be considered the sacred duty of the Board to withdraw their appropriations. Candidates shall also cease to receive the patronage of the Board, when their health shall become so bad as to unfit them for study, and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they become indolent; when they receive the patronage of any other Education Board, or Society, not connected with this; when they fail to make regular returns, or cease by a change of circumstances to need our aid.

## GENERAL NOTICES.

Communications for the BOARD OF EDUCATION, and all remittances of money, may be addressed to the Rev. C. Van Rensselaer, D.D. Corresponding Secretary, No. 29 Sansom Street, Philadelphia.

DONATIONS may be left with the Rev. Daniel Wells, Mission Rooms, New York; S. Russell, Esq., Louisville Ky.; Messrs. M. Leech & Co., Pittsburgh; and in Philadelphia, at No 29 Sansom Street, *second story*.

## DEVISE OR BEQUEST.

*Form of a Devise or Bequest to the Board of Education.*

I give and devise to the Trustees of the Board of Education of the Presbyterian Church in the United States of America, the sum of———, to be applied by said Board to the Education of Pious and indigent young men for the Gospel Ministry.

I. MINISTERS *may aid the Board of Education,*

By their sympathies and co-operation in its plans; by their prayers in public and private; and by bringing the claims of the ministry before pious and gifted young men.

II. PARENTS *may aid the Board of Education,*

By dedicating their children to God; by giving them a religious education; and by encouraging them if pious and otherwise qualified to examine their duty as to entering the ministry.

III. TEACHERS *may aid the Board of Education,*

By mingling religious truth with their daily instructions; by affording facilities to indigent youth to obtain an education in their schools; and by setting forth to them the claims of the Christian ministry and the wants of the world.

IV. THE RICH *may aid the Board of Education,*

By supporting one or more indigent students, (\$75 or \$100 to each, a year,) and by legacies. "Distributing to the necessities of saints."

V. FEMALES *may aid the Board of Education,*

By forming associations to support one or more indigent candidates for the ministry. The most efficient aid has been rendered by these associations so ornamental to religion and so highly important in their general influences. Could not one be formed in almost every church by a little effort?

VI. CHURCHES *may aid the Board of Education,*

By raising up candidates for the ministry; by supporting liberally those already preparing; and by praying to the Lord of the harvest.

VII. HOUSEHOLDS OR FAMILIES *may aid the Board of Education,*

By engaging to educate a young man to preach the gospel. Surely there are many pious households that are able to do this. Some have begun this year.

VIII. YOUNG MEN *may aid the Board of Education,*

By offering themselves to the ministry; or by agreeing together to educate a young man for the ministry. If fifteen in a church give \$5.00 each, or eight give \$10.00 each, for seven years, it is done. Young men, "ye are strong." Unite in aid of the young men's cause.

IX. THE POOR *may aid the Board of Education,*

By their mites, which are often the chief gifts in the treasury; by their prayers; and by giving their children to the Lord.

X. ALL *may aid the Board of Education,*

By prayer, sympathy, effort, gifts, and every way in which a self-sacrificing Christian may do the will of the Lord of the harvest.



REV. C. VAN RENSSELAER'S

ADDRESS ON

AN OLD-FASHIONED EDUCATION.

C. SHERMAN, PRINTER,

19 St. James Street.



Characteristics of an Old-Fashioned Education.

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A N A D D R E S S

DELIVERED

AT THE ANNUAL EXAMINATION

OF THE

DUNLAP'S CREEK PRESBYTERIAL ACADEMY,  
PENN.,

SEPTEMBER 23, 1853.

BY

CORTLANDT VAN RENSSELAER, D.D.

CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION.

PHILADELPHIA :

1853.

N. B. This Address was delivered at a short notice, by request of my esteemed brother and friend, the REV. SAMUEL WILSON, D.D., the founder of the Dunlap's Creek Academy and the pastor of the Church. The Address was wholly extemporaneous at the time of its delivery. It has since been written out from a brief, as nearly what it was, when spoken, as could be recalled by memory.

*October 5th, 1853.*

C. V. R.



## CITIZENS OF DUNLAP'S CREEK,

### AND FELLOW CHRISTIANS:

I congratulate you on the successful establishment of a Christian institution of learning in your neighbourhood. Grand as are your hills and fields, there is nothing in nature like this Academy.

Somewhat accustomed to attend examinations, I can truly say that a better one I have never witnessed than here, at Dunlap's Creek. The accuracy of scholarship and the intellectual vivacity of the pupils attest the best kind of instruction. The *vis vivida ingenii*, and not professional dullness, is enthroned in the Academic Hall. The teachers have put their own stamp upon the youthful mind, and the scholars have all done their part well. As in passing through your country, it seemed to be a succession of hills and mountains, with hardly any interval of plain, so this academy appears to be composed, if the examination affords any fair view, of minds rising up into goodly eminences with but little dead level of soil. Or to change the figure somewhat abruptly, the academy reminds me of the National Road, on which I have just travelled from Washington, and which, although hilly, was almost as smooth as a floor, with the exception of a few occasional ruts. The wheels of learning run along this academic road very smoothly, with scarcely joltings enough to remind one that its general good condition is kept up only by toil and labour.

Christian friends, you live in an old settlement, and many boys and girls, and fathers and mothers sleep in yonder grave-yard. The good old-fashioned doctrines of the Westminster faith have been proclaimed in this church to waiting congregations, and have been blessed of God in bringing saints to heaven. The memory of the past has a hallowed influence. Old times were in many respects good times. At least OLD TRUTH IS GOOD TRUTH. The doctrines preached by Dr. Dunlap in 1782 are still the doctrines which convert and sanctify the heart, and which will save, by God's blessing, your children and children's children.

This academy, amidst old scenes and things, is new. Not new in its objects and principles, but new in its history. It is the monument of your faithful pastor's zeal and enterprise, and of your own appreciation of education. How wise it is to devise liberal things for the rising generation! This institution will do more to enlighten and improve your neighbourhood than any other human plan; and what a blessing it will be in a religious aspect has been already foreshadowed in its sacred influences on the pupils. But I must come to my subject. I have chosen one partly in reference to old times, and yet

good for consideration at all times, and especially in these times. It is this; THE CHARACTERISTICS OF AN OLD FASHIONED ACADEMICAL EDUCATION. Let us consider its principles, its discipline, and its spirit.

I. THE PRINCIPLES of an old-fashioned academical course may be stated somewhat as follows:

*First.* One principle is that the mind should be properly educated in *all its faculties*. It is the mind that makes the man, and is the subject of the educational work. But the mind possesses various faculties which must, each and all, receive proper attention. Scarcely any thing injures human character more than the development of some traits at the expense of others. Although you have no boats in Dunlap's Creek, you know that a vessel must have its freight and ballast well arranged, and that if it be all on one side, the vessel will be in danger. The human mind needs careful storing and freighting before setting out on the sea of life. If one faculty, as the imagination for example, be unduly educated, it injures the harmony which ought to prevail throughout all the faculties. *Onesidedness* is always imperfection. A waggon of hay, loaded unequally so as to incline over to one side, is an illustration of the derangement that often takes place in a careless education. No farmer in Fayette county would like to be seen always holding his plough in a crooked position, as he turns up the soil. It would neither look well nor work well. The educator must be careful that the intellectual process be conducted in the wisest and best manner. There must be no eccentric, unskilful management, or the mind will never recover from the injury. All the faculties require strength and discipline.

Now it is found by experience that no studies are better adapted to exercise the powers of the mind than the classics and mathematics. The classics have always been embraced in the good old-fashioned plan of education, and their efficacy is their glory. In looking out a single word in the Latin dictionary, see what a variety of mental exercises occur. In the first place, the finding of the word supplies an addition to one's knowledge, and the accompanying pleasure stimulates to diligence. Then, in the next place, an act of the judgment occurs in the selection of the right word out of many words; and thus taste is cultivated and an acquaintance with the power of language gained. Next, the memory is required to retain the right word, and to have it ready for use. A variety of processes are thus gone through with, in searching for a single word. In the construing and parsing of sentences, the faculties are all the time exercised. As in a field of mowers, you are constantly hearing the sharpening of the scythes at short intervals, and then the renewed cutting with a fresh edge, so in the field of Latin sentences, one faculty after another whets its blade and re-commences upon the grain with industrious purposes of harvesting. The classics must ever retain their pre-eminence in the academic course. They are so well adapted to exercise the faculties harmoniously, especially in con-

nexion with the mathematics, that every sound educator will employ their aid.

2. Another principle of old-fashioned instruction is that the mind *must be trained* as well as taught. The mere acquisition of knowledge is not the chief end of education. It is indeed both true, and fortunate, that knowledge accompanies mental discipline, and is incidental to all the methods of training; but still it is subordinate in rank. The tendency of the present day is to magnify that which produces immediate results. Utilitarianism is the perverse idea of radicals and superficial reformers; and the slow process of laborious preparation is depreciated as at least of doubtful advantage. The wise teacher, however, has no sympathy with vagaries so reckless and self-complacent. It is all important to get the mind ready for the active service of future life; and as a penny saved sometimes costs a pound, so the refusal to wait patiently involves a future loss, whilst the careful training or equipment of the mind secures a gain in all time to come.

We have had to-day, specimens of training. The young men of the academy have applied their rules to practice. They have not only had the rules of grammar, mathematics, &c., well stored in their memories, but they have exhibited the knowledge of their use in constructing sentences, in performing sums and problems, and in acting them out in the appropriate circumstances of the examination. In like manner, when the young men go forth into the world, all their academical preparation will be in constant practical demand. The faculties, strengthened and disciplined, will enter upon life's cares and emergencies with the adaptations, furnished by education; and instead of having been idly indulged and wasted, it will be found that the mind has been qualified for a work, which otherwise could never have been performed. Education consists more in acquiring habits of discipline, than in obtaining knowledge. Training, rather than teaching, is one of the good, old-fashioned principles of an academical course.

3. Another principle that characterizes old-fashioned education, is *the introduction of religion prominently among the studies*. Our fathers followed the scriptures in mingling religious with secular knowledge. Believing that "the fear of the Lord was the beginning of wisdom," they neglected no opportunities of instilling divine truth into the minds of their children. The modern dogma—rather irrational even than infidel—that religion has nothing to do with education, was not then broached. Among the considerations to commend the old practice, I shall briefly allude to three; the first of which is, that God commands in the most emphatic manner the religious education of the young. "Ah," says the objector, "that relates to private training!" But I maintain that, if it refers to training *any* where, it refers to training *every* where. Education is not a thing that changes with time and place. Its laws are fixed and of universal application. As the mind expands, different studies are indeed presented for its development, and some studies may seem more fitted for the private than the public



course ; but the *principles* of education are unchangeable. Wherever a youth may be receiving his education, he must be subjected to the same general influences. God in referring to his precepts and providences, says : “Thou shalt teach them diligently to thy children, and thou shalt talk of them when *thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up.*” The parent is bound to see that religion forms a part of his child’s education at home, or abroad ; and the teacher being substituted at the public school or academy in the place of the parent, the latter should see that his child’s teacher is a religious teacher, and that religion is taught. The laws of education no more change in consequence of a change of place than do the laws of physiology. A man might as rationally suppose that the laws of temperance are good at home but may be suspended when he goes abroad, as that religion is good for private, but not necessary for public training. The old fashioned principle of bringing religion into academies has the positive commands of God to justify it.

Religion furthermore, is susceptible of being advantageously introduced into institutions of learning. This is a matter of experience and cannot be denied. Recitations on Bible history, the catechism and other kindred studies, may be as readily and hopefully introduced as recitations in grammar, arithmetic, or Virgil. You have witnessed to-day an examination by all the scholars of the academy in the Shorter Catechism—a regular academical catechetical class. Was there any thing incongruous, or anti-literary in the spectacle ? Did not the examination throw a solemnity over all the exercises, and make us feel that it was “good to be here ?” Did not the hearts of fathers and mothers rejoice in the satisfaction that religion was not omitted amidst the various instructions imparted ? The fact is that an institution of learning is a very favourable place for the teaching of divine things. God has shown in His Providence that an academy and college may receive the blessing of His Spirit in the dew, the gentle rain and the shower. Some of these precious youth have during the year been made the subjects of renewing grace, and the academy been owned as a nursery of the church. Thanks be to our fathers for their care in bringing religion into their schools ! Happy their descendants in planting academies where Christ condescends to dwell !

Further, brethren ; it is wise to make religion an every day matter. Is there not danger, if we keep religion out of our schools, academies, and colleges, that we shall educate our youth into the belief that religion is a recluse and impracticable thing, not designed to have a bearing on the common affairs of life ? Such an inference would not be unnatural under the circumstances of the academic household. Impressions hostile to religion, are easily generated amidst exclusively secular employments ; and although the teaching of divine truth requires much Christian circumspection in the daily concerns of a literary institution, yet the grace of God will honour faithful teachers in their sincere endeavours, whilst the unrighteous rejection of His Word



may expect the visitations of a severe retribution upon both teachers and scholars.

The academies established by the Presbyterian fathers were all religious institutions. Such men as the Tennents, Blairs, Allison's, Finleys, distinctly recognized God in all their dealings with the young. The Synod, in 1739, established an academy under its own superintendence, in which religion and the other branches were placed in friendly communion. Your Redstone Presbytery is therefore holding fast to the ancient landmarks in taking under its own ecclesiastical care this academy at Dunlap's Creek. Both the religious character and the church connexion of the academy, unite it with the olden time in bonds of delightful fellowship. It will never do, brethren, to give up religion as a part of education. There is too intimate relation between the two, to separate them. Of what use would be the hills of the Monongahela and the mountain ranges of Fayette, if there were no streams and creeks and rivers springing from their sides and watering all parts of your fertile country? And of what use would be learning, even though it towered up and reached the most sublime elevations to which man could ascend, if it were not blessed with the fountains of living water and the streams which gladden the vale of our pilgrimage? May your academy prosper, brethren, on the good, old-fashioned basis of religion and learning!

4. Another principle of education, well tested by experience, is the necessity of *thoroughness* in the whole work. This is a principle, in the carrying out of which "the old folks" were "at home." Drilling, memorizing rules, short lessons, frequent reviews, hard studying, &c., were the methods approved in the sending forth of many a fine scholar. The grammar was the secular Bible of good old times. Orthography, Etymology, Syntax, and Prosody, meant something in those days. The new analytical method of Ollendorff & Co., is very popular in the market just now; and although it professes great achievements at the beginning, it is found to be rather superficial at the end. There is, in fact, no substitute for the patient mastering of the rudiments. I rejoice, brethren of the Presbyterian Committee,\* that the instructors of Dunlap's Creek Academy so fully carry this idea into practice. Have you ever heard scholars, who seem to be more perfectly grounded in the grammar than those whose examination we have this day attended? Would that this thorough drilling of the rudiments were universal!

Education demands time. The modern promise of mastering a language in six or eight lessons is as great a practical lie as a reformer ever told without knowing it. The thing is an impossibility. The learning of a language requires a knowledge of its elements, its principles, its radical parts; and this knowledge cannot be the work of a day. Parents often expect too much. An apparently rapid progress is apt to be at the expense of substantial acquisition. And besides,

\* The Rev. Joel Stonerod; Dr. Campbell, Ruling Elder; and the pastor of the church, the Rev. Samuel Wilson, D.D., were present.

the new method of acquiring languages supersedes, in a measure, that excellent mental discipline, which is often the best part of the whole work. We cannot expect oaks to grow up in a season; they must root themselves thoroughly; then shoot up in modest progress; and, disciplined year after year by rain, rude wind, frost, and sunshine, they finally become majestic with branch and shade.

The natural difficulties in a thorough course of education are of great use. The modern way of explaining every thing in the classics by notes and special dictionaries, is debilitating. The more you indulge a child, the less can you commonly make of him. It is a well known principle that adversity strengthens character. The adversity of a hard lesson has been blessed to many a scholar, who was doubtless ignorant of its use at the time. Easy text-books make shallow students. Smooth roads on a dead level, tire and wear out horses much sooner than the hills on your national road; and therefore a sensible driver prefers a hilly route, out of mercy to his team. Can he be a sensible teacher, who gives his scholars no severe drilling, no hard tasks, no steep ascents? Education, as I intimated, must be perfected amidst the trials and discouragements and blessedness of labour. It must have time. It must be thorough in its methods in order to produce thorough scholars. And who would give up thoroughness in the training of the rising generation?

These are some of the principles of an old-fashioned academical course, unless I have misunderstood them.

II. THE DISCIPLINE of an old-fashioned education is as excellent as are its principles. The existence of discipline is indispensable in an institution of learning. There cannot be a right improvement of time, or a healthy general condition, apart from the maintenance of salutary rule. A teacher, as in the place of parents, is necessarily invested with a measure of their authority. Lawlessness among youth is so great an evil, that, if permitted to gain sway, it would counteract all the great moral ends of education, and involve its perpetrators in hopeless ruin. Insubordination of every kind is out of place in an academy. Discipline is, therefore, no unmeaning thing. Its maintenance is one of the heir-looms of Presbyterianism, descending along with the sovereignty of God, original sin, and future retribution.

*Few rules and firmness in maintaining them* are great ideas in the government of boys. A certain degree of liberty is consistent with the administration of law, whilst the tyranny of petty restraints keeps alive the spirit of rebellion. There is danger of too many arbitrary regulations. In former days the rules were not so many, but there was more firmness in maintaining their authority. The fathers were undoubtedly strict in necessary things; but in things indifferent there was a wise relaxation, which did not relapse, however, into ensnaring indulgence.

*Solomon's law* of administering discipline was held in good repute by the fathers. The rod was not foresworn as Satanic; but was regarded as a very proper thing to be used at a very proper time.

"A place for every thing, and every thing in its *place*" ruled its application in emergencies. Modern charity, which dispenses with capital punishment for the crime of murder, would almost hang a school-master for whipping idleness and wickedness out of boys. I readily admit that the rod ought to be seldom used. The occasions for its administration will be diminished just in proportion to the tact at government, possessed by the administrator. I am an advocate for mild discipline, but for firm discipline, and for the discipline of the *rod*, whenever the occasion demands it. There is a natural limit to its use, imposed not only by the nature of the offence and the circumstances of the case, but by the age of the offender. As young men grow up into maturity, other means of punishment must be more and more relied upon; and ultimately dismissal from the institution, if evil propensities remain unchecked. What I simply contend for is the *principle*. To banish publicly the injunctions of Solomon from schools and academies is believed to be false and mischievous. God disciplines in His providence by means of pain. The inflictions of the body are punishments for sin, and possess corrective tendencies. Many a boy has been indebted for his character to the wise discipline of his father and mother, or instructor. Let us not give up a good thing because it may be abused, or because modern sentimentality proscribes it.

Old-fashioned discipline was exercised both for the good of the boy, and the good of the school. Vindictiveness is an unworthy motive, and offensive to God and man. The rule of human procedure must follow the divine example. Evil is to be punished as evil; but the interests of the sovereign and of the subjects are involved in every act of punishment. A teacher has his rights, which the good government of the school requires him to sustain. The public and private welfare equally require the influence of discipline in support of law.

It will always be found, as a matter of fact, that firmness rather than severity is the best guarantee of good order. A mild administration in practice is perfectly consistent with strict theoretical views of government. No community can flourish without law; and yet in a flourishing community there are few violations of law. Discipline is as necessary in a school as in a State, and it must be exercised in support of authority. So thought our fathers, and so think many of their descendants still.

III. THE SPIRIT of the good old educational institutions remains to be considered. This spirit, in all its motives and aims, is eminently pure. Free from selfish, mercenary purposes on the one hand, and from ambitious political demagogism on the other, it shines forth in the lustre which religion throws around great moral enterprises.

1. *The glory of God* influenced our fathers in establishing their academies. Education has special connexions with the Framer of our bodies and the Father of our spirits. It professes to develope, enlighten and cultivate immortal mind. It deals with a nature which originally bore God's image, and which yet retains the lineaments of



its high dignity. With what solemnity should educators engage in a work that brings them in contact with the divine workmanship of the human soul! The true purposes of education require rather the superintendence of angels than of men. But as men must do the work allotted to earth, the motives should be eminently religious, which prompt to engage in training the heirs of an endless destiny. Tennent, Dickinson, Burr, Blair, Finley, Hall, Graham, Caldwell, Waddell, and the fathers of a great day in Zion, engaged in education with the view to glorify God by the conversion and sanctification of cultivated youth. Few methods, in their judgment, were more promising as to results, or more obligatory in the light of providential opportunities and personal fitness for the work.

2. *The good of the Church* is breathed forth in the spirit which founded academies in the days of old. Much self denial and suffering were endured for the sake of preparing young men, who were called of God to the work of the ministry. The "Log College" led the way in this great and holy enterprise. The Synodical Academy followed in pursuit of the same object. All the other educational institutions, including the college of New Jersey, were established in the same spirit. Nor did they fail in accomplishing the design of their founders. God poured out His grace upon them and made them instrumental in training up for the ministry the holy men, who supplied the early destitutions of the church, and who first preached the Gospel west of the Alleghany mountains. Your own Dunlap was educated in one of these old-fashioned academies, and after graduating at Princeton came out here in the frontier wilderness to plant the church among these hills. Alas! how different is the secular spirit which now prevails in so many public institutions! May Dunlap's Creek academy be the instrument under God in serving the Church, first in the conversion of many of its youth, and then in furnishing them with the learning necessary for the work of the ministry.

3. Another aim, indicative of the spirit of academies in the olden time, was *the prosperity and stability of the State*. Presbyterians have ever been loyal to the State as long as it was loyal to God. Their academies were not confined to candidates for the ministry, but were open to all classes of youth. Governors, statesmen, judges, jurists, physicians, and even presidents, were educated in the old Presbyterian institutions of learning. So will it be, doubtless, to the end of time. The state has claims upon all lovers of their country—claims which few will respond to with more cordial homage to "the powers that be," than those who have always believed in "a church without a bishop and a state without a king."

4. The true educational spirit of past and of present times also includes *the personal benefits of the youth themselves*. True benevolence "seeks not its own" but looks kindly on "the things of others." A higher favour cannot be bestowed upon a youth than the intellectual and moral elevation resulting from Christian education. No parent can leave a richer legacy to his children; no patron or friend



can confer a higher benefit upon the object of his regard. Let the world, engrossed in agriculture, or merchandize, or the mechanic arts, toil on with the sweat of the brow soiling the crown of wealth. The boy, predestined of God, and qualified through education to take his part among the minds of the age, shall share greater rewards than muscle and sinew can procure, and enjoy higher privileges both on earth and in heaven. Far be it from any one to depreciate manual labour. He is to be honoured who is not idle, whether he ploughs a field, or makes a pin. But the highest occupations on earth are those which are open to cultivated intellect under the influence of Christian principle. It is good, therefore, to take young men by the hand and to help them forward to a Christian institution of learning.

A religious teacher is solicitous for the progress and welfare of his pupils. He desires that their natural endowments may be developed in the most genial and successful manner. He prays, and labours, that all the youth committed to his care may derive the greatest personal advantages from the opportunities they enjoy, and that they may attain to extensive usefulness in this world, and in the world to come life everlasting.

Such, Christian friends, are believed to be the principles, the discipline and the spirit, which characterize an old-fashioned academical education. I again congratulate you on having in your midst an academy that comes so near the true standard. May it continue to prosper in the exhibition of its old-fashioned characteristics and in the training of many sons unto glory.

An institution like this involves great responsibility on the part of officers and pupils. Here character is to be moulded and habits formed, which will outlast all earthly things. A teacher must be *faithful*—oh, how much is implied in that word! God will judge him at the last day and call him to account for all the influence exerted over the pupils of his charge. These youth too, little realize the importance of the training they are here undergoing, and how much early life is the probation of future years. Now is the time to be diligent. Draco made a law by which idleness was punishable with death; a punishment which Solon afterwards softened into a sentence of infamy, but which still expresses a fearful condemnation of the vice. Idleness in a community is a great evil; and so it is in a school. God has made the mind active, and to be idle is a sin against our very nature. Young gentlemen, endeavour to improve to the utmost all your advantages and by a diligent use of time to acquire those resources which will make you useful throughout life.

Thankful am I, Christian friends, for the Providence which brought me to this good neighbourhood and this good academy. Instead of the old fort Redstone which once stood to guard the frontier on the banks of your Monongahela; I behold a Christian institution founded upon the truth of Jehovah. It is a bulwark of Zion. Old Dr. Dunlap never acquired the honour of establishing it among the hills encircling the place of his sanctuary ministrations. But that venerated

pastor of your fathers was summoned to be the second President of Jefferson College, then in its infancy. So that your former associations, as well as your present efforts, bind you to the cause of education. Take care of this academy, founded by your pastor and cherished by your Presbytery. Provide for its wants. Endow it with a portion of your riches. Remember it in your wills with, at least, a small legacy. Send your children to it. Pray it into more and more favour. And when you die, you will be glad for all that you have done for this Presbyterial Academy, overlooking Dunlap's Creek, a little stream which flows fast by your sanctuary and mingles its waters—emblematic of the influence of Church and Academy—with the Monongahela, the Ohio, the Mississippi, the Gulf, and the wide, wide Seas of a great World.

(From the Presbyterian Advocate.)

## DUNLAP'S CREEK PRESBYTERIAL ACADEMY.

The following report is forwarded for publication, in compliance with the unanimous resolution of Presbytery:—

The committee appointed to attend the examination of the students of Dunlap's Creek Academy, respectfully report that they obeyed the injunction of Presbytery at the time and place specified in their appointment.

Your Committee would say with pleasure, and with perfect sincerity, that it has but seldom been their privilege to witness an examination with more satisfaction and delight—an examination furnishing more indubitable evidence of “aptness to teach” on the part of the instructors, and of successful progress on the part of the pupils. The singular promptitude and accuracy with which the latter responded to the various questions propounded, gave conclusive evidence alike of peculiar qualifications in the teachers, and of diligence and industry in the pupils. The teachers seemed to be animated by a most commendable enthusiasm in the prosecution of their arduous labors; an enthusiasm, which, to a great extent, pervaded also the pupils, and which became in both the certain guaranty of success.

But in addition to the very gratifying evidence afforded your Committee of eminent success in the development and cultivation of the *intellectual* powers of the pupils, it was with no ordinary satisfaction they were assured of the very general sobriety and good behavior which marked their character; as evidence of which, no necessity for the administration of discipline for any purpose occurred among some sixty-five pupils during the entire academic year. The Committee do not hesitate to express the conviction that this unusual excellence of behavior is to be attributed, under God, in a great measure, to the religious element so largely infused in the instruction and administration of the institution. When the prosecution of secular science is evermore attended with the living exemplification of religious principle in the character of the teachers, the regular inculcation of the doctrines and duties of Christianity on the pupils, and the whole administration pervaded by a distinctly religious influence, this general moral excellence in the conduct of the pupils is precisely what may be rationally expected. This encouraging result, accruing so manifestly as it does from the religious influence pervading the institution, is, in the judgment of the Committee, a conclusive argument in favor of the *principle* of ecclesiastical supervision in the business of education; as *without* such supervision, that element is almost universally excluded. The history of education, in all ages and countries, will, it is presumed, generally exhibit a similar result. Imbue the expanding intellects of the rising race with the savor of religious truth—pervade them with the powerful influence of a consistent religious example in their teachers—and secure their comparative exemption from the ruinous contagion of irreligious companionship, and you almost *insure* the important and most desirable results to which we have just adverted. The Committee

cannot, however, conclude this brief report without expressing their high gratification with the zealous and intelligent attention given both by teachers and pupils to that most admirable form of sound words, the Shorter Catechism of the Westminster Assembly, presenting as it does in a compass so brief, lucid, and consecutive, the very soul and substance of the Christian Theology. The attention given to the Catechism, with the other religious observances of the institution, so far from *interfering* with the literary and intellectual progress of the pupils, does most manifestly aid and *facilitate* that progress. We cannot here, however, present the argument in favor of a statement which commends itself unquestionably to the judgment and conscience of every member of this body. In conclusion, your Committee feel constrained to say that, in their judgment, the Presbytery have every reason to rejoice in the success of this institution, as presented in its past and present history, as well as to anticipate results still more encouraging and decisive in the future.

All which is hereby respectfully submitted.

REV. J. STONEROD,  
H. CAMPBELL, M.D.,  
WM. C. REITER, M.D.,  
Com. of Exam.

## DUNLAP'S CREEK PRESBYTERIAL ACADEMY.

THIS institution, under the care of the PRESBYTERY OF REDSTONE, was opened on October 1st, 1849.

Its location is near the Presbyterian Church of Dunlap's Creek, Fayette County, Pa., and is about four miles east of Brownsville. The country is beautiful and healthy.

The building is a large and commodious one, adapted to all the purposes of a literary institution.

Instruction given in all the branches usually taught in academies or High Schools.

The terms of tuition are, in the higher branches, including the Latin and Greek languages, \$10 per session of five months; in the English branches, \$8 per session; payable one-half in *advance*.

The vacations are in April and October. Board can be had in respectable families in the vicinity at a cost not exceeding \$1 50 per week. Students who design to enter, are desired to be present at the opening of the session, as it will be much to their convenience to commence regularly with their respective classes.

Address,

JOSEPH C. POWER, Principal,

Merrittstown, Pa.



# CALL TO THE GOSPEL MINISTRY:

## A TRACT

DESIGNED FOR THE CONSIDERATION OF

PIOUS YOUNG MEN,

AND OF

MINISTERS, RULING ELDERS, AND MEMBERS  
OF THE CHURCH.

BY JAMES WOOD, D.D.,

ONE OF THE SECRETARIES OF THE BOARD OF EDUCATION OF THE  
PRESBYTERIAN CHURCH.

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PHILADELPHIA:  
C. SHERMAN & SON, PRINTERS.

1856.



## ON A CALL TO THE GOSPEL MINISTRY.

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[THE following article published in "Home, School, and the Church," for 1856, was penned with the two-fold design of aiding pious young men in deciding the question of personal duty with regard to the sacred office, and of calling the attention of pastors, ruling elders, and church members to the question, What ought they to do for the increase of the ministry? The latter point has received less attention by writers on a call to the ministry, than its importance demands, considering the great dearth of ministers and candidates, compared with the wants of the world. Hence, though we have aimed to present, for the benefit of students and other pious young men, the chief elements which enter into a Divine call to this office, we have given some prominence to the agency to be performed by the church in seeking out and encouraging suitable candidates for the ministry. We therefore respectfully invite its perusal, not only by those who desire to know their own duty in the case, but by those also through whose influence the former may be aided in coming to a correct decision. Though due caution should be exercised by our church judicatories to prevent the incompetent and unworthy from entering the sacred office, care should also be taken on the other hand, lest by their neglect of duty many may be led to the choice of secular pursuits, who, with proper instruction and encouragement, would become ministers of the gospel.]

As a call to the sacred office is a personal matter, it should be considered with a serious and prayerful spirit. To run uncalled may bring upon us the doom of Uzzah for his unhallowed touching of the ark; and to excuse ourselves from engaging in this work when divinely called to it, is a great sin, like that of which Matthew, Peter, or Paul would have been guilty, if they had declined the service when Christ called them to the apostleship.

A call to the ministry is either extraordinary or ordinary. Of the former was that of the Apostles, whose call being peculiar is not applicable in all respects to ministers of the present day. It involved, however, some of the elements belonging to an *ordinary* call, and hence its consideration will not be irrelevant to the subject of the present essay. There was also a similarity between the call

of the apostles and that of the Old Testament prophets, and accordingly the latter may be noticed as well as the former. From the several examples which might be adduced, we will select only one from each class, viz., Paul and Isaiah. Their call resembled each other.

1. In its being preceded by an extraordinary vision of the Messiah. In Paul's speech before Agrippa, he says, "At midday, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest." Isaiah says, "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried." The evangelist John, alluding to this vision, says, "These things said Esaias when he saw his [Christ's] glory and spake of him."

2. An extraordinary impression was produced upon them by those visions. Paul "fell to the earth," and "trembling and astonished, said, Lord, what wilt thou have me to do?" "And he was three days without sight, and neither did eat nor drink." Isaiah exclaimed, "Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts."

3. They received encouragement and comfort from on high. Ananias was sent to Saul with a special message, in obedience to which he "entered into the house, and putting his hands on him said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." Isaiah says, "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin is purged."

4. A divine unction was communicated to them for their official work. The Lord said to Paul, "Rise and stand upon thy feet, for I have appeared unto thee for this purpose to make thee a minister," &c. And Paul declares of himself, "I was not disobedient to the heavenly vision." Isaiah speaks thus: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me."

5. Following their divine unction for the work, was a distinct call



to engage in it. Said Christ to Paul, "Unto whom," *i. e.* to the Gentiles, "now I send thee, to open their eyes, and to turn them from darkness to light," &c. To Isaiah, he said, "Go tell this people," &c. The several antecedents we have mentioned were preparatory to this call, but did not of themselves without this constitute them an apostle and prophet. Their official authority to enter upon their respective embassies, commenced with the words, "*I send thee*," and "*Go and tell this people*." Their divine unction, however, was an essential prerequisite, a necessary preparation for their duties, and hence may be regarded as forming a part of their call. The whole scene which they were permitted to witness, though not essential, was also designed to qualify them more abundantly for their arduous and perilous mission, to inspire them with courage, faith, and hope, and such was its effect. Of whom should they be afraid when officiating in the name of One who "maketh his angels spirits, and his ministers a flame of fire." What ground was there for doubt concerning the issue of their labours, since they went forth at the behest of Him whose "throne is above the heavens, and whose kingdom ruleth over all."

These examples are very instructive, because, though extraordinary, they contain this general principle, which, it is obvious from other passages of Scripture, applies to all whom God calls to the sacred office, *viz.*, that he imparts to them, antecedently to their call, those spiritual qualifications which are the fruit of saving grace. Though they cannot say in the same sense that Paul did, "Have I not seen Jesus Christ our Lord?" they can say this in the sense of seeing him by faith. Christ does not call a man to become a minister until he has first called him to be a disciple. Hence the antecedents of a call are those deep and soul-humbling views of himself, and those encouraging and believing views of the Redeemer, which are described in these two cases. In discussing, therefore, the question of a call to the Gospel ministry, we assume that a man must be a true Christian, not only in theory but experience—an experience wrought in the heart by the power of the Holy Ghost. This being premised, we maintain that a call to the ministry, if genuine, is as truly *divine* as though it possessed the same characteristics with that of the Apostles. "No man taketh this honour upon himself, save he that is called of God, as was Aaron." The Divine will, in regard to this matter, is not, however, manifested now in the same way as it was in their case, and hence our present inquiry is simply this, How does God make known his will to those whom he calls to the sacred office? Our answer is, that *the Divine will is made known by the concurrence of our own views and feelings with the leadings of Providence and the voice of the Church*. The particular order in which this concurrence may take place will depend on circumstances. Sometimes a conviction of duty, or at least, a desire to prepare for this work, is the first step in the process, and under this state of mind the candidate offers himself to

the Church; and her proper officers, after due examination (if satisfied) concur with him in his views, and encourage him to seek the holy ministry. At others, the first step is taken by the Church, whose pastor, elders, or members, either officially or otherwise, express their belief that such and such persons belonging to their communion possess the requisite qualifications for the sacred office; and their impressions, when conveyed to these brethren and prayerfully considered by them, produce a conviction of duty in conformity with the views previously expressed by the Church. Whether the one or the other be the antecedent or the consequent is not material in our present inquiry. But for the sake of a more clear and full presentation of the subject, we shall give to each a distinct notice.

I. Consider the manifestation of a call as commencing with the candidate himself in a conviction of duty that he ought to enter the sacred office. This feeling has been commonly expressed by the word *desire*, which, though not identical with a *conviction of duty*, is often so nearly allied to it that both convey to many minds substantially the same idea. The existence of this desire at some point in the process is presupposed, and its nature defined in one of the questions propounded to candidates for ordination in the Presbyterian Church. "Have you been induced, as far as you know your own heart, to seek the office of the holy ministry, from love to God, and a sincere desire to promote his glory in the Gospel of his Son?" It is also implied in Paul's epistle to Timothy, "If a man desire the office of a bishop, he desireth a good work."

A conviction of duty is sometimes produced in his breast without any assignable cause, and it becomes so strong that he is not able to suppress it. The biographer of the Rev. Samuel Kilpin, of Exeter, England, states concerning him as follows: "Some time after this period" (his conversion), "his mind became impressed with the duty of preaching to others that Gospel which he had found to be the power of God unto the salvation of his own soul. It bore on his mind with so much weight that his health was affected. He had the most solemn ideas of the responsibility of the sacred office, and the necessity of a clear call from God. After many months spent in strong cries and earnest wrestlings with God, his feelings on the subject were so intense, that he has been heard to say he lay prostrate under some trees, and, with feelings which none but God could comprehend, agonized in prayer that the impressions on his mind might be removed; but the answer appeared to be, 'Woe is me if I preach not the Gospel; a dispensation of the Gospel is committed unto me.' At length, with deep humility and self-abhorrence, relying on the Saviour's strength, he permitted his mind to dwell on the subject, and could view it with calmness. His desire for the salvation of souls was intense; he longed, he wrestled for their salvation. The Church encouraged him, and he was invited to exercise his gifts for the ministry. The unanimous opinion of the minister and Church decided that it was his duty to proceed."

But more frequently this conviction of duty is the result of reflection. A *willingness* to do what God requires is an essential element of true piety. But the particular direction in which this spirit finds an appropriate sphere of usefulness is controlled in a great degree by circumstances, which sometimes are such as to favour this particular calling, and at others to discourage or prevent it. The former is the point now under discussion. The licensure of a friend to preach the Gospel, our own solemn vows to be the Lord's, disappointment with regard to a favourite worldly scheme, or some other providential occurrence, may call the mind to a special consideration of this subject, as the fruit of which our willingness to serve God in any sphere which duty requires, may ripen into a desire for this particular work, and a belief that we are called to engage in it; and this desire becomes in due time a fixed purpose, subject only to the concurring voice of Providence and the Church. Hence, a serious and prayerful consideration of the question of duty in this particular is imperative on all our pious young men. If, with prayerful deliberation, and with docile, willing hearts, they inquire with Saul after his conversion, "Lord, what wilt thou have me to do?" God will in due time send some Ananias to "tell them what they ought to do."

Let the sentiment already advanced be deeply fixed in their minds, viz., that they have entered into a solemn covenant to serve the Lord, and by implication that they will serve him to the utmost of their ability. Hence it becomes a serious question, which every young man should put to his own conscience, whether he can or cannot do more for his Divine Master by preaching the Gospel than in any other sphere? and his decision should be made in view of this momentous question, and with the recollection that he must hereafter give account to God for the manner he has improved his talents.

Again, we must not forget that a *desire* to preach the Gospel (if it assumes the form of a desire), must be *pious* in its character. There may be a readiness, amounting even to forwardness, to become a minister of the Gospel, from improper motives, and of course without the promptings of the Holy Spirit. These motives, if discovered to exist within us, should be checked and suppressed. Said one to Christ, "Lord, I will follow thee whithersoever thou goest." Our Saviour's reply shows that he was influenced by mercenary motives—that he sought promotion and worldly gain, and hence, while in that state of mind, he was utterly unfit for the sacred office. In order to rebuke this spirit, he said to him, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." As much as to say, "You entirely mistake the nature of this calling—it is not a vocation which affords large opportunities for worldly emolument, but one which requires self-denial." A selfish man, or one who is grasping after wealth, or who, possessing wealth, holds it with a miserly spirit, lacks an important qualification for the ministerial office, in which there is a constant demand for the exercise of a benevolent and self-sacrificing disposition. Yet, as divine grace



can cure an inordinate love of the world, as well as any other evil propensity, its existence is not always a decisive evidence that its possessor has no call to seek the holy ministry. This mercenary spirit should be resisted and overcome by asking God's forgiveness for possessing it, and imploring his grace to enable us to exercise and practise that exalted and expansive benevolence which characterized our Divine Lord.

The same remark holds good with reference to any other defect which may be cured by a faithful and diligent use of the means of grace. We will mention a single thing, the very converse of that which we have just stated, viz., that as our desire for the ministry is liable to be prompted by wrong motives, which we are required to rectify, so, on the other hand, an improper desire for wealth or worldly honour may *prevent* us from seeking this office, even when we are more or less convinced that our duty lies in this direction. Here desire and conviction of duty instead of being the same, or even in harmony with each other, are antagonistic, and unhappily, our earnestness and anxiety for earthly emolument too often obtain the ascendancy, and lead us to engage in secular pursuits, against the remonstrances of our own consciences, to say nothing now of the leadings of Providence, and the voice of the Church. The young men of our country are probably in greater danger at the present time of being diverted from the path of duty in this particular by the splendid openings which lie before them to obtain wealth, than from any other source. Let them be reminded that, though the acquisition of wealth is not wrong in itself, it becomes a great wrong when it stands in the way of performing a higher duty to which God calls them. If their consciences admonish them that they ought to seek the Gospel ministry, there is ground for believing that those desires which are in conflict with this conviction of duty are not of a right character, particularly if Divine Providence and the judgment of Christian friends, concur in favouring their becoming ministers. Under these circumstances, to say we have no desire for the ministry, is a virtual confession of a perverted state of our affections, and our need of repentance and reformation. Let our affections be brought into harmony with our consciences, and, in the case now supposed, a desire for this office would be sure to follow.

But further: our *desires* may be *pious*, and our motives *pure*, we may even think it to be our *duty*, and still we may not be called to preach the Gospel. There may be a lack of suitable talents, or of aptness to teach, or of bodily health; or our age may be so advanced as to render it impracticable to obtain the requisite education. In these cases, the desire to do good, being genuine, should not be checked as to its general character, but directed to such other sphere of usefulness as the leadings of Providence and the advice of judicious and intelligent Christian friends shall appear to indicate. With regard to these several particulars, others are generally better judges than we are. Accordingly, if, for the reasons above given, disinte-



rested Christian advisers express doubts concerning our call, and especially if this is done in their official capacity, as office-bearers in the Church, we may safely conclude, as a general thing, that we are not called to seek the Gospel ministry. Even though preparation may have been made, and the candidate is permitted to exercise his gifts as a licentiate, he may, after all, prove to be so defective in his ability to edify the Church, as to show that he has mistaken his calling. On this assumption, the constitution of the Presbyterian Church provides that, "When a licentiate shall have been preaching for a considerable time, and his services do not appear to be edifying to the churches, the Presbytery may, if they think proper, recall his license." In this view of the case, a man's call to the ministry should not be regarded as being fully and finally settled until the way is opened for his ordination, either by a call from some church to become their pastor, or such a call to some other field of labour as will justify the Presbytery in investing him with the sacred office. He may, however, long before this, have sufficient evidence to make it his duty to obtain the necessary preparation, but as he proceeds in his preliminary studies, he should frequently bring his desires and convictions of duty to the test of a rigid examination, both in the way of inspecting his own feelings and motives, and in ascertaining the views of others concerning his fitness for the ministry. By this process, faithfully carried out, he would seldom fail of arriving at a satisfactory decision before completing his college course—a decision which the Presbytery would find no occasion to reverse.

II. This would be especially the case if the leadings of Divine Providence should clearly favour his entering the ministry. This kind of evidence is available both to the person himself, in strengthening or diminishing his conviction of duty, and to the Church, in forming a correct judgment concerning his call to this office. We have already given this a partial and incidental notice in discussing the preceding point, but it is entitled to a separate and distinct consideration.

We have heard a call of Providence defined to be the opening of this door of usefulness and the shutting up of every other. In some rare cases this may be so, but, ordinarily, no such constraint is laid by God upon his servants. He opens this door, and indicates to them, by his providence, that they ought to enter it. But he does not generally close other doors against them, but he submits the question to their decision, as free moral agents, and in view of their accountability to him. We have reason to believe that this decision is not always made with a proper regard to the leadings of providence, but often contrary to them. Sometimes, probably, the error lies in entering the ministry without sufficient providential indications, but, more frequently, in engaging in other pursuits when providence had opened the way for their becoming ministers of the Gospel.

Under the head of Providential indications may be mentioned, as having a general bearing on the question of duty, the scarcity of

ministers, compared with the wants of the world, and the readiness of men in all countries to receive the Gospel. If, as is the fact, a hundred ministers are needed where ten only offer themselves, the presumption is, that there are ninety others, somewhere in the Church, who ought to enter the sacred office. And hence our pious young men, in reflecting upon the subject of personal duty, and our pastors and church judicatories, in deliberating with regard to them, should not overlook this fact. But still, this evidence is only presumptive, and must be corroborated by other favourable circumstances, in order to make it satisfactory in its application to a particular case.

These circumstances are such as the following, viz., good natural talents, a sound bodily constitution, a suitable age, if not educated, to acquire a thorough intellectual training, a capacity for communicating knowledge to others, an elevated tone of piety, love for the souls of men, and zeal in seeking their salvation. The first half and more of this category are readily understood and appreciated. All sensible men concur in the views already expressed, that persons of feeble mind, or poor health, or advanced age, or who are cut off from the means of acquiring adequate instruction, or who are unable to utter their thoughts with considerable ease and fluency, should be regarded as providentially prevented from entering the ministry. But when we come to those particulars which are religious and spiritual, and attempt to graduate our piety, or the piety of our brethren, and to measure the strength and fervour of their desire to promote the salvation of sinners, the examination assumes a more difficult, and, with reference to them, a delicate aspect. The fact, however, is undeniable, that they may have none of those disabilities above mentioned, and yet be so deficient in piety and zeal as to be poorly fitted for the "cure of souls." In what respect this low state of piety is providential is another matter. Certainly it is not so in such a sense as to exculpate them from blame. It is their sin, and should be repented of without delay. They should return to God with humble and earnest prayer, and employ scriptural means for a revival of religion in their hearts. When they have done this, they may find the path of duty opened before them, in a manner satisfactory both to themselves and the Church. But so long as they continue in this cold and backslidden state, all the other providential indications above mentioned are insufficient to show that they have a Divine call to preach the Gospel. This is a vital point, and demands the serious consideration of pious young men. Let them make it the first business of their lives to become eminently holy and devoted to God, to be diligent and "zealous of good works." Their devout feelings, thus enlightened, would, in many instances, prompt them to offer themselves to the service of the Church, and their brethren would cheerfully receive, encourage, and educate them as candidates for the sacred office. There are not a few preparing for other pursuits who possess most or all the natural endowments which belong to a providential call to the ministry, but lack the requisite unction

of the Holy Spirit, and this, if they seek it, God will grant, with the same freeness that a tender parent bestows good things upon his children.

III. But the Church must not wait for candidates to offer themselves before she takes any steps for introducing her sons into the Gospel ministry. Her duty is not fully discharged when, through her judicatories, she sits in judgment on the fitness of those who offer themselves for this work. Measures should be adopted for bringing this subject distinctly before the minds of her members, and, if need be, to express to them, either officially or unofficially, her own convictions of their duty to preach the Gospel.\*

In an important sense, it does not belong to the Church, but to God, to decide the question, who and how many shall become preachers of the Gospel. He is the author of their regeneration; and when converted, it is his prerogative to call such as he pleases to the office of the Gospel ministry. But there is also an important sense in which his people are responsible for the preparation of those materials out of which preachers are ordinarily called; and also for the proper direction of their minds to the question of personal duty with regard to this office. The materials for future ministers are generally found within our churches; either as communicants, or in a state of ecclesiastical pupilage. Hence the churches may be properly appealed to on this subject; and if delinquent, they should be exhorted to employ scriptural means to bring young men into the sacred office. To the use or neglect of these means, may be ascribed, as we believe, in a great measure, the large difference between the number of candidates in different churches.

We could name one church which has been organized twenty-five years, and has furnished from her members twenty-five candidates; and a second, older and stronger than the other, which has furnished only two or three. The latter church, too, has enjoyed, as well as the former, some precious revivals of religion, and the additions to her communion have consisted of a good proportion of young men. But their attention seems not to have been called particularly to the subject of personal consecration to the ministry. As laymen, they are useful men; but many of them might have become acceptable, and some of them able preachers. Can that church give a satisfactory answer to the question, why they are not preachers? We consider it a great privilege for a church to have constantly among her members one or more candidates; and if this should be made one of the objects for which she daily and weekly offered up her prayers, and should have its appropriate place in the instructions of the pulpit, we doubt whether she would remain long without enjoying this privilege.

As a general thing, there is less occasion for the Church to rebuke the officious and self-conceited forwardness of young men who offer

\* Some of the remarks and illustrations which follow were published by the author in the *Home and Foreign Record* in several numbers of the years 1854-5.



themselves uncalled to the sacred office, than to seek out those who, like Saul, are "hid among the stuff," and are indisposed to engage in a work for which they possess the requisite qualifications. Some are diffident and unassuming, and for this reason are not inclined to take the first step toward entering an office, the responsibilities of which weighed so heavily even on the Apostle Paul, as to draw from him the solemn interrogatory, "Who is sufficient for these things?" The Church is not to wait for such to offer themselves, but must propose the question to *them*, and remove from their minds those objections which a mistaken humility has interposed to prevent them from performing their duty in this respect.

Others again are "hid among the stuff" from secular considerations, and need to be addressed faithfully and earnestly by their Christian brethren, on the claims of the Gospel ministry, as compared with secular avocations. One needs instruction; a second to have his conscience aroused; a third a more fervent and elevated tone of piety; and the want of some one of these may be the main obstacle in the way of their seeking the Gospel ministry. Parents, elders, pastors, teachers, and professors, are the persons whose positions are peculiarly favourable for reaching these cases, and if through their neglect such young men are not brought into the ministry, will not the Head of the Church hold them responsible for the deficiency of the ministerial supply which may result from this omission of duty? While, therefore, we ought to caution those who without sufficient reason think themselves called, we must remember that those who are called, are usually brought forward by the agency of religious advisers, and that advice if not sought for by them should be volunteered by us, accompanied by such encouragement as the circumstances may require.

In M'Crie's Life of that distinguished reformer, John Knox, we find the following account of his call to the ministry: "These persons were so pleased with Knox's talents, and his manner of teaching his pupils, that they urged him strongly to preach in public, and to become colleague to Rough. But he resisted all their solicitations, assigning as his reason, that he did not consider himself as having a call to this employment, and he would not be guilty of intrusion. They did not, however, desist from their purpose; but having consulted with their brethren, came to a resolution, without his knowledge, that a call should be publicly given him, in the name of the whole, to become one of their ministers."

"Accordingly, on a day fixed for the purpose, Rough preached a sermon on the election of ministers, in which he declared the power which any congregation, however small, had over any one in whom they perceived gifts suited to the office, and how dangerous it was for such a person to reject the call of those who desired instruction. Sermon being concluded, the preacher turned to Knox, who was present, and addressed him in these words: 'Brother, you shall not be offended, although I speak unto you that which I have in charge,



even from all those here present, which is this: In the name of God, and of his Son Jesus Christ, and in the name of all that presently call you by my mouth, I charge you, that you refuse not this holy vocation, but as you tender the glory of God, the increase of Christ's kingdom, the edification of your brethren, and the comfort of me, whom you understand well enough to be oppressed with the multitude of labours, that you take the public office and charge of preaching, even as you look to avoid God's heavy displeasure, and desire that he shall multiply his graces unto you.' Then addressing himself to the congregation, he said, 'Was not this your charge unto me, and do you not approve this vocation?' They all answered, 'It was; and we approve it.'

"Overwhelmed by this unexpected and solemn charge, Knox, after an ineffectual attempt to address the audience, burst into tears, rushed out of the assembly, and shut himself in his chamber. His countenance and behaviour, from that day till the day he was compelled to present himself in the public place of preaching, did sufficiently declare the grief and trouble of his heart, for no man saw any sign of mirth from him for many days together."

Similar instances have occurred since. In the funeral discourse of the Rev. Gilbert MacMaster, D.D., of the Reformed Presbyterian Church, the preacher stated that he entered upon the practice of medicine at Pittsburg, Pa., and that, at a meeting of the Synod of his Church in that city some time after, he was visited by a committee of Synod, and informed that in the judgment of that committee and of the other members of that body who were acquainted with him, it was his duty to change his profession, and become a minister of the Gospel. He listened to their counsel, and, after prayerful deliberation, commenced the study of theology. He lived to an advanced age, having, before his decease, served the Church in the Gospel ministry, and in a highly useful and distinguished manner, for more than thirty years.

These general hints and illustrations, concerning the province of the Church in this matter, may be greatly amplified. To a few of them we will give some further notice.

1. It is the duty of every church to see that no one in her communion, who ought to become a preacher of the Gospel, is kept back for want of proper instruction concerning the nature of a call to this office. As soon as a young man is received into the church he should be encouraged and urged, if necessary, to engage in some useful service, whereby his capacity and zeal for doing good may be tested, cultivated, and improved. And if this trial of his qualifications is satisfactory, his attention should be directed particularly to the question of duty with regard to the sacred office, accompanied by such instruction and advice as will aid him in arriving at a correct conclusion. Sometimes pious friends have reason to think that a man is called before he realizes it himself. His mind may have been directed to it; he may be impressed with the great necessity of more labourers to

meet the wants of a perishing world. But he scarcely ventures even to inquire whether it may not be *his own duty* to preach the Gospel—assuming, without particular examination, that he is not called to this work. Samuel was called to the prophetic office when he was quite young. The call was audible; it was addressed to him by name and repeated thrice. Yet he did not know that it was from the Lord until Eli instructed him; after which, when “the Lord came, and stood, and called, as at other times, Samuel, Samuel,” he answered, “Speak, for thy servant heareth.” Mr. Kilpin, who has been already alluded to, considered his “first impressions relating to the ministry,” as “the delusions of the devil,” and used to spend “hours in the fields, under hedges, by night and by day, praying that the great God would deliver him from those delusions.” This “anxiety brought on a weakness in his stomach, which refused to retain anything he had eaten, during one year, and reduced him almost to a shadow.” What a relief it would have been to his mind, if the pastor and church, *instead of waiting for him* to disclose his feelings to *them*, and ask their advice, had addressed *him* on the subject, and given him *their views* concerning his duty.

Christian parents sustain an important relation to this matter, with regard to their children. They should dedicate them to the Lord from their birth, and in their daily prayers ask him to renew their hearts, and employ them in his service. But, besides these, they should, by a careful religious training, endeavour to guide their minds in the path of piety and usefulness; and their spiritual overseers should aid them, if necessary, in the discharge of their duty in this particular, especially in such a direction of their thoughts toward the ministry as will lead them to entertain right views on this subject. Young men and boys often converse familiarly with their parents, and with each other, concerning their plans for future life; and parents should embrace these opportunities to inculcate those great principles of holy living which are adapted to make them seek the glory of God, and the advancement of Christ’s kingdom as their chief and highest aim. We do not say that this course would always result in leading their sons to become ministers. All are not expected to enter the sacred office. This is not God’s method of carrying on his work. He makes a division of Christian labour according to his pleasure. But if such a course would not make them ministers in all cases, it would prepare them for active usefulness in the Church; and with reference to the ministry, it would remove that indisposition for this work which is often induced by an opposite course of parental training, and be an important step towards qualifying them to become ministers, if the Lord is pleased to call them.

2. The officers of the church, and particularly the pastor, should impress upon the minds of all their members the *importance* of the office, as compared with secular avocations—that it is in no respect inferior to them in dignity, and that a man of the first order of talents is not degraded but honoured by being called to this office—that there

is a far greater necessity for an increase of ministers than of men for any other profession—that the work to be done is more intimately connected with the welfare of the human race than any other,\* and that the demand for more labourers is immediate and cannot be neglected, or even postponed, by God's people, without a serious dereliction of duty. These thoughts, kept before the minds of parents and children, and especially of the young men of the church, would produce a silent but constant influence, in calling out those whose talents ought to be devoted to the holy ministry.

3. Objections which may arise in their minds, upon presenting this subject to their consideration, must be removed, and the decision of the question solemnly referred to their consciences, in view of the fact that their Christian brethren (where the case is plain) regard it as their duty to preach the Gospel. This assumes (what we think is true) that they may be talented and pious, and, in a general sense, willing to do their duty, but that various reasons conspire to make them hesitate with regard to this vocation. In some it may be diffidence; as in the case of Moses, who, when he was designated by God as the deliverer of the Israelites from Egypt, replied, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Or of Jeremiah, who, in view of his appointment to be "a prophet unto the nations," said, "Ah, Lord God! behold, I cannot speak; for I am a child." God encouraged them by the promise that "*he would be with them,*"—a promise which is applicable to all pious and humble-minded men whom he calls to labour in his service.

In others worldly considerations, or the influence of secular-minded friends, lead to the same result. Two cases of this kind are recorded by the evangelist Luke. One of them in response to our Lord's command, "Follow me," replied, "Suffer me first to go and bury my father." Whatever may be the specific import of these words, they convey the general idea of filial duty. He deemed himself under obligation to render certain services to his father, requiring some indefinite period, longer or shorter, which services he regarded as para-

\* From a speech of Hon. David K. Hitchcock, before the Massachusetts Senate, we take the following paragraph:

"What other class of men, as a class, have better deserved public recognition and favour? What other class have done more to set forward the cause of true freedom, and so little to hold it back? The oft-quoted words of Webster should not be forgotten—I hope,' says he, 'that our learned men have done something for the honour of our literature abroad. I hope that the courts of justice and members of the bar of this country have done something to elevate the character and the profession of the law. I hope that the discussions in Congress have done something to ameliorate the condition of the human race, to secure and extend the great charter of human rights, and to strengthen and advance the great principle of human liberty. But I contend that no literary efforts, no adjudications, no constitutional discussions, nothing that has been said or done, in favour of the great interests of universal man, has done us more credit at home and abroad than the establishment of our body of clergymen, their support by voluntary contributions, and the general excellence of their character for learning and piety.' Mr. Webster elsewhere speaks of 'their devotedness to their sacred calling, purity of life and character, their learning, intelligence, and piety, and that wisdom which cometh from above.' He might have added, their devotion to the principles of true liberty."



mount, for the time being, to the call of Christ. Our Saviour's answer to this objection, was "Let the dead bury their dead, but go thou, and preach the kingdom of God." He did not design by this, to absolve him from filial duties. On one occasion, he expressed strong disapprobation of some who, under the pretext of a religious vow, refused to support their aged parents. But in the present instance, the person laboured under a mistake as to what duty required. The kind attention and service which he desired to render were necessary; but they could be performed by other members of the family as well as by him, and hence, it was not indispensable for him to do these things *personally*, since he could easily make arrangements to have them done by others, who were not called to preach the Gospel.

In the other case, the person wished to defer it till he should return home and obtain the opinion of his relatives. His language was "Lord, I will follow thee, but let me first go bid them farewell, which are at home at my house." But Christ's reply shows, that more was intended than his words seemed to express. He was vacillating and undecided in his mind, and his real motive in asking leave to bid farewell to his friends, was to submit the question to their decision,—a thing however proper in itself, and even an incumbent duty, under some circumstances, was in his case a dangerous expedient; because from the religious or rather irreligious character of his friends, he had no reason to expect from them a decision, which would be based on correct principles. "No man," says Christ, "having put his hand to the plough and looking back is fit for the kingdom of God." A ploughman who looks back, cannot make a straight furrow. So a man who is undetermined about his duty, after it is made sufficiently evident, exhibits a state of mind which renders him incompetent to labour with efficiency and success. Christ, therefore, warned him of the hazard of placing himself under those domestic influences, which he could not but know would be likely to increase his doubts and divert his mind altogether from this holy calling.

How far we ought to be governed in deciding this question by the advice of friends, depends very much on their character. If they are pious and devoted Christians, and entertain scriptural views concerning the ministerial office, their counsel ought to be sought; and when given, it should have great weight. But if, as appears to have been the case with those under consideration, they are irreligious and worldly-minded, a resort to them on such a subject will be liable to become an obstacle in the way of performing our duty.

A well-known minister, now deceased, informed the writer that he had received a letter from a friend to the following effect:—that he pursued a course of literary and classical studies, with a view to the Gospel ministry, but that under the influence of aspiring and ambitious feelings, fostered by worldly-minded and irreligious kindred, he was diverted from his purpose, and devoted himself to the study of law. He made gratifying proficiency in preparing for the legal profession, and had before him every reasonable prospect of success.



But from the moment he determined to abandon the Gospel ministry and study law, God appeared to forsake him; he lost his former spirit of prayer, and religious comfort departed from his breast. At length, under the pressure of strong conviction of duty, urged upon his conscience by an agent of the Board of Education, whom he heard preach, he was led to retrace his steps, and consecrate himself anew to the service of the Church, and to that sacred office to which, as he believed, he had once been called. The letter above referred to was written to inform his old friend of his decision, and to tell him, moreover, that its influence upon his piety and Christian enjoyment, was almost instantaneous; that his communion with God was no longer intercepted (as before) by insurmountable barriers; his graces seemed to have a more vigorous growth, and his "peace was like a river."

Perhaps there are many young men in the Presbyterian Church, who, against the call of God, and their own convictions of duty, are turning away their minds from this high and holy vocation, to engage in some secular pursuit. If so, can they expect to be prospered? Especially, can they hope for "peace of conscience and joy in the Holy Ghost?" The path of duty is the only one in which a man can secure the Divine favour.

A few days ago, we learned from a reliable source (the names of the parties were given to us) that a pious young man in Pennsylvania, of fine talents and scholarship, the son of a clergyman, became fascinated while in college, with a young lady, the daughter of a clergyman, who was also president of the college. She was ambitious of literary distinction for the person whom she might marry, and had aspirations of the same kind herself. To a proposal of marriage from this gentleman, she consented on condition that he would pledge himself not to enter the Gospel ministry. He reluctantly yielded to this condition, and the engagement was made. Subsequently he was so much impressed with a conviction of his error in this particular, that he endeavoured, but without success, to obtain from her a release from that pledge. They were married; he did not enter the ministry; but he was often rendered unhappy, by what he deemed a neglect of duty. Some four years ago, he was called away by death, and in his last moments, he expressed regret that he had ever made that promise.

Where these counter influences are known to exist, the pastor and session of the church have a solemn duty to discharge towards those who are exposed to them, in endeavouring to prevent this injurious effect; especially if they are satisfied that the persons thus exposed possess the requisite qualifications for the ministry, and that the adverse reasonings which their friends urge against it, have little or no force. Even the *postponing* of duty in this particular, beyond what circumstances absolutely require, is sometimes the cause of serious evil. A young gentleman, well known to the writer, graduated at one of our colleges, having in view the Gospel ministry. Needing additional funds to enable him to pursue his *theological* studies, he

engaged in teaching, not long after which he married, studied law, entered the arena of political preferment, and became a member of the Legislature. Every circumstance seemed to promise a prosperous and brilliant career. By his marriage he obtained a handsome worldly fortune; and his talents and eloquence would soon have given him a high rank as a statesman. Whether his conscience upbraided him for turning aside from his original purpose, we are not informed. But Divine Providence interposed, and by a series of domestic afflictions checked his political aspirations, revived his Christian graces, turned his mind again to theological studies, and made him, after ten years' delay, a minister of the Gospel.

Cases may occur, in which young men commence a course of classical study for the purpose of preparing for the sacred office, without a Divine call. Such persons, upon ascertaining this fact, *ought* to change their purpose, and engage in some other pursuit. But for one, who is conscious of having received a call, to allow himself to be diverted from this object, or even to *postpone unduly* his preparation for it, must be displeasing to God, and he may expect to be chastised in some form or other for his neglect of duty. Even if he is not conscious himself of neglecting his duty, it may be really so, and his Christian brethren may be convinced of it; in which case they are under as sacred an obligation to warn him of the peril he is in by hesitating to obey the call of God, as they are to admonish the incompetent or unworthy not to "run without being sent."

4. There should also be presented to the consideration of pious young men, those scriptural motives which are adapted to give to their minds a favourable direction towards the sacred office. On one occasion Peter said to his Divine Master, "Behold, we have left all, and followed thee. What shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye who have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." In this reply, Christ virtually admitted the necessity of forsaking all, in order to become a minister of the Gospel. True, the apostles did not possess much; but the little they had they forsook, that they might have no incumbrance in following Christ. They also forsook all prospectively. They abandoned all secular schemes, and gave their undivided attention to the promotion of his cause. They did it, in some instances, against the remonstrances of their nearest relatives; being constrained by their paramount love for Christ, and their regard for his authority and glory. Thus every minister is required to do. Unless he inherits wealth from his parents, or other friends, he must consent to remain poor in this world. The pursuit of earthly treasures is incompatible with the faithful discharge of his official duties. This sentiment should be distinctly held

forth by the proper officers of the Church, when presenting to her sons the subject of a call to the ministry. But they must not stop there—but add the encouraging motive, that, if they obey this call, and faithfully perform the sacred functions belonging to their office, Christ will bestow upon them a richer recompense than silver or gold, houses or lands. The reward here promised relates both to this world and to the next. It is, however, chiefly spiritual in its character, and hence is not designed or adapted to tempt the avarice or ambition of unsanctified men.

A succinct statement of what was enjoyed by the apostles, will give us some clue to those privileges virtually promised to every faithful minister of Christ—the difference consisting mainly in a difference of circumstances between us and them. They were permitted to witness several sublime and interesting scenes—such as our Lord's transfiguration, his agony in the garden, his resurrection and ascension. They had conferred upon them extraordinary gifts and prerogatives, viz.: the power of working miracles, discerning spirits, and the keys of the kingdom of heaven, *i. e.* the prerogative of settling the canon of Scripture, and of administering ecclesiastical government and discipline. They were favoured with several remarkable deliverances. Thus—Peter, and again Peter and John, were delivered from prison by an angel, and Paul and Silas by an earthquake. They made great attainments in grace and comfort. They were blest with signal success in winning souls to Christ. Most of them had the honour of dying the death of martyrs. And they all inherited distinguished happiness and glory in heaven. Leaving out those particulars which were extraordinary and miraculous, which applied to them peculiarly as apostles, and as witnesses of Christ's personal ministry on earth, these invaluable blessings may be hoped for, and expected now, by all true Gospel ministers, who fulfil the duties of their high commission with that Christian diligence and zeal, and that holy courage and devotion to their work, which characterized the primitive disciples.

The preceding considerations and motives, presented in the name of the Church to such of her young men as, in her judgment, possess the requisite qualifications for the sacred office, and accompanied by an expression of her belief of their fitness for the ministry, would generally produce a corresponding conviction in their own minds (Divine Providence also favouring it) that they are called to this work; and thus, by an inverse order from that which has been previously considered, there would be the same concurring evidence of a call as in the former case. As, however, no church is infallible, this presentation of the subject might, in some instances, fail to convince them that this is their duty, just as it may occur, that their own desire for the work, and their belief of a call to it, do not always meet the concurrence of the church. Providential difficulties may also stand in the way. On the other hand, they may have, in some rare instances, a call to preach, where some part of this threefold concur-

rence is wanting; but these few exceptions (if any exist) do not viti-ate, but rather confirm the rule.

If every church should perform her duty in this particular, and take the initiatory step in the matter, instead of waiting for those who deem themselves called to disclose their impressions to the Church, there would be, in our opinion, a large increase in the number of candidates. Much observation and inquiry have convinced us, that many pious and talented young men engage in secular pursuits, who, if such a course as this were pursued by the Church, would devote themselves to the ministry. The various reasons which prevent them from making a tender of their services would often lose their force, or wholly disappear, if called to this work by the voice of the church.

There exists, at this time, a special reason why this method should be resorted to. The common expectation of God's people, founded on Scripture prophecy, is, that the millennial glory of the Church is near at hand; and, as introductory thereto, the Bible teaches us, that the Gospel is to be preached to every creature. Of course there is an urgent necessity for increasing very largely, and in the shortest practicable period, the number of ministers, in order to carry into effect this work of preliminary preparation. Christ will hold the Church responsible for the use of appropriate means to accomplish this object, and especially to furnish an adequate supply of well-qualified ministers and missionaries, who, in her name, and that of her Divine Head, shall go forth and preach the Gospel in all the world, as the harbingers of his glorious reign.



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CHURCH SCHOOLS AND STATE SCHOOLS :

OR,

A PLEA

FOR

RELIGIOUS EDUCATION, CHARITY, AND PEACE.

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[EXTRACTED FROM THE ANNUAL REPORT OF THE BOARD OF EDUCATION  
TO THE LAST GENERAL ASSEMBLY.]

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# Church Schools and State Schools.

## A PLEA FOR RELIGIOUS EDUCATION, CHARITY, AND PEACE.

THE great GUSTAVUS ADOLPHUS, before engaging in the memorable battle of Lutzen, assembled his officers, and, uncovering his head, offered a short prayer, of which the substance was, "HELP, LORD, FOR WE FIGHT IN THY CAUSE!" The Presbyterian Church, in the maintenance of her principles in the work of education, knows no cause but that of her Lord, and has no pledge of success but in the help of His own right arm. A true dependence upon God binds the Church to omnipotence; and, in every effort to maintain covenant principles, the faithful and persevering use of Scriptural means has the assurance of final triumph. Inscribed upon our banner, flung out to the sunlight, are the words of hope, "HELP, LORD, FOR WE FIGHT IN THY CAUSE!"

The interests of the Presbyterian Church, in education, do not differ from those of every other evangelical communion. All branches of the Church of Christ have common interests in the decision of this great problem of the day. If the present position of the Presbyterian Church, in relation to the general arrangements for education in the land, is somewhat peculiar, it by no means follows, either that this position, so far as principles are involved, is not right, or that, in practice, it does not exert a healthful influence. Our educational policy is confidently believed to be both right and wise; good in principle, and productive of good practical results. Many difficulties, undoubtedly, exist in connexion with the question under consideration; but these very difficulties are a plea for charity towards all who, in the spirit of our Church, are honestly aiming at the intellectual and religious welfare of the rising generation.

The Presbyterian Church was led to encourage the establishment, under her own care, of schools and other institutions for the instruction of her youth, in consequence of the too general exclusion of religion from the State institutions. This ecclesiastical action was limited in its nature to an official recommendation, and, in its extent, to a wise consideration, by each Session, of the circumstances in which their youth were placed. Our Church, in taking measures to educate her own children on religious principles, has never arrayed herself in an uncompromising manner against the public system of education. The evils of the State system have,

indeed, been pointed out from time to time in the documents of the Board of Education, as motives to establish religious schools, wherever practicable; and the rights of the Church have been set forth and defended. The disadvantages of a merely secular education have been uniformly insisted on. But it by no means follows that the disbanding of the State schools would be regarded as a public benefit. Very far from it. The present attitude of our Church is one entirely consistent with an interest in the existing public arrangements for the education of the masses.

It is the aim of the Board, at the present time, to unfold the true relations of the Church to this important subject; to reconcile denominational action with adherence to the policy of State schools; and to show how we can be faithful to the Church without being unfaithful to the State. In other words, the Board believe that what are commonly called parochial schools do not necessarily and essentially interfere with public schools; and that the friends of education can harmoniously co-operate on different plans. Their object, therefore, is to present a plea for Church schools and State schools, or, for RELIGIOUS EDUCATION, CHARITY, AND PEACE.

I. The first proposition, which controls, in a great measure, this whole subject, is that God has ordained the RELIGIOUS TRAINING OF THE YOUNG TO BE ESSENTIAL TO THE BUILDING UP OF THE CHURCH. This is shown,

1st. By the *covenant and promises of God*. According to the divine plan, "All the nations of the earth" were to be "blessed in Abraham." The covenant, which was made with the father of the faithful, ratified by the seal of circumcision, and repeated under various forms of solemnity, included children as partakers of its promises and blessings. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee."\* On the plains of Mamre it was declared that all the promised blessings were bound up in covenant bonds with the *religious education of children*. "And all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."† In these glorious covenant verses, God explicitly declares, 1st. That the world is to be blessed in Abraham; 2d. That the patriarch would *command his children and his household after him*; 3d. That his seed, thus nurtured, shall "*keep the way of the Lord*;" and, 4th. That this compliance with covenant engagements was necessary to fulfil their great aim in the preservation of religion in the world, through Abraham, to all generations. No language can set forth with more exact precision the necessity of the religious edu-

\* Gen. xvii. 7.

† Gen. xviii. 18, 19.



cation of children in the great plan of building up the Church. The promises and conditions of the covenant are plain and simple. "Know, therefore, that Jehovah, thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations."\* "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayst live."† "As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth for ever."‡

The New Testament, throughout the tenor of its inspiration, recognises the covenant with Abraham as the basis of its enlarged blessings. The sermon on the day of Pentecost declared that "the promise is unto you and to your children;"§ the argument of Paul to the Galatians proved that "they which were of faith were blessed with faithful Abraham,"|| and "heirs of the promise;"¶ and, in the Epistle to the Romans, the Apostle affirms even of the outcast Jews that, "as touching the election," or the covenant with God, they are "beloved for the fathers' sake;"\*\* for the sake of the patriarchs, to whom and to whose seed the promises were made. The intimate relation between parents and children is hallowed throughout all time by the ancient covenant. God has incorporated into the family constitution a power of grace which works for salvation. If the Old Testament gives promise of a reward,—“Train up a child in the way he should go, and when he is old he will not depart from it,”—the New Testament no less emphatically calls to remembrance the unfeigned faith that was in Timothy, which, dwelling “first in his grandmother Lois, and his mother Eunice,” came down into “him also.”††

Religious training has many promises attached to it, as attestations of the power and glory of the everlasting covenant. God might have selected other supposable methods for perpetuating religion in the earth. But infinite wisdom has made its choice, and a covenant has confirmed it. The primary means for the propagation and preservation of religion among men is, by divine appointment, *religious nurture*. The preaching of the Word carries out the aims of the covenant by the same appointment; but where there is little regard for the religious training of the young, the public ordinances of the sanctuary are ordinarily ineffectual in opposing the course of human depravity. The scriptural method of securing prosperity to the Church is through the dedication of children to God, and their faithful training in his ways. Here is the Church's chief hope to all generations.

2. The *commands of God* confirm the importance of religious

\* Deut. vii. 9.

|| Gal. iii. 7.

† Deut. xxx. 6.

¶ Gal. iii. 29.

‡ Isa. lix. 21.

\*\* Rom. xi. 28.

§ Acts ii. 39.

†† 2 Tim. i. 5.

training to the future destiny of the young, and the advancement of the Church. A promise graciously encourages with motives of reward; a command authoritatively enjoins with the sovereignty of law. One, like the rainbow around the throne, the other, like the cloud on Sinai, brings to view divine majesty and glory. The covenant of grace is upheld by the enactments of law. "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates."\* A more plain and positive injunction of duty cannot be found in Scripture. Similar to it, is the New Testament declaration, "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."† The precept everywhere keeps in view the condition of the covenant, and magnifies the work of religious nurture.

Let it be here remarked that, whilst God has commanded parents to train up their children in his fear, he has commanded children to obey their parents. The fifth commandment in the decalogue is in defence of household rights, and of parental privileges and responsibilities. The authority of God enforces on the one hand the duty of parents to bring up their children in the ways of religion, and on the other enjoins children to honour and obey their parents in all things.

God exhibits to the world, by his laws and precepts, the immediate connexion between religious nurture and the prosperity of the Church, "visiting the iniquity of parents upon their children unto the third and fourth generation, and showing mercy unto thousands of them that love him and keep his commandments."‡

3. *The whole experience of the Church, under both dispensations, and in every part of the world,* shows that the religious training of children has always been a chief reliance in building up the kingdom of Christ. Under the Jewish dispensation, the religious education of Moses may be said to symbolize its necessity in all ages. The great leader of Israel was piously nurtured from his youth. If he had been trained in Pharaoh's maxims, is there any probability, speaking after the manner of men, that he would have received his commission of miracles, his authority as leader of the host, his pre-eminence at the giving of the law, his vision of Canaan, and welcome to glory? Early education, through grace, gave to Moses, and Samuel, and David their character as servants of the most high God. The decline of religion among the Jews is always traced to forgetfulness of the ways of their fathers; and

\* Deut. vi. 6-9.

† Eph. vi. 4.

‡ Ex. xx. 26.

when the old economy waxed old and was ready to perish, the herald of the gospel was predicted at the dawn of a reformation, when the hearts of fathers were to be turned to their children, and of children to their fathers.

Under the Christian dispensation, religious training received a new impulse. The whole spirit of the gospel is one that cherishes children. The obligations of parents shine forth in clearer light under the proclamations and promises of the new economy, and from the example of Him who declared that "of such is the kingdom of heaven." The privileged inheritance of "knowing the Scriptures from a child," has descended from the hearts of Christian parents into the hearts of their children. The Church has always suffered when she has neglected the little ones of her fold; and been prospered when her maternal care was exercised in bringing them up for eternal life. The work of missions in modern times depends for success on the rising generation. Our Foreign Board applies the power of education in conjunction with preaching and other means of evangelization. So do all Foreign Missionary Societies. Any plan of converting the world, independently of religious training, would be despising the declarations of Providence.

In a word, all experience has shown that the religious nurture of the young is the great reliance, through grace, of building up the Church. Providence harmonizes with the covenant, the promises, and the commands of God.

II. The next position in the line of argument, is that the required religious training must be given IN SCHOOLS, as well as in families.

In the progress of civilization, schools have been more and more relied upon for the purposes of instruction; and their agency in promoting religious education is an important family auxiliary. Schools are necessary and useful,

1st. Because the family is *not, of itself, sufficient* for religious any more than for secular education. Education is a work by itself; it cannot be all done to advantage within the boundaries of home. A child may indeed obtain the rudiments of knowledge under parental instruction, and especially may acquire the moral habits and discipline which enter so thoroughly into the composition of a virtuous and well-balanced character. But progress from attainment to attainment must be sought in connexion with higher opportunities. Schools are expedients to carry forward home nurture. As the ideas of secular knowledge, derived merely from household intercourse and training, are not enough for all the purposes of an active and useful life, so the religious instruction, inculcated under similar circumstances, is not so complete as to dispense with the necessity of confirming and increasing it by other arrangements. On the contrary, so great a work needs all the



advantages of which it can possibly avail itself. And the advantages of the school-room are neither few nor small, both for secular and religious instruction. The public prayer, the reading of Scripture, the song of Zion, the verses in the Bible committed to memory, the catechetical exercise, the oral exhortation, all assist in forming the religious character, just as reading, writing, and arithmetic improve the mind. The family, of itself, cannot wholly conduct the course of education, at least, in ordinary circumstances. The very existence of schools expresses household insufficiency. Education, above a certain point, must rely upon aid beyond that which parents can supply.

It is common to exalt the Sabbath-school as an important help to parents in religious education. In many respects it unquestionably is so. But, on the same principle, parochial schools, during the six days of the week, are much more efficient allies, because more regular, steady, and thorough in their inculcation. The greatest aid which the family has ever received in forming the character of the young, is the *Christian day-school*, including the academy and the college. In the progressive course of religious study, from the catechism, hymns, and Bible history, to the evidences of Christianity, natural theology, and Butler's Analogy, the student derives the most important advantages to mind, and heart, and conscience. The religious training of Christian institutions is among the choicest blessings of an advanced social state. Such institutions will always be invaluable auxiliaries to the domestic constitution, and will contribute to promote religious as well as secular knowledge. Education is so much a business by itself, that it cannot wisely surrender the precious opportunities afforded by public schools.

2. The religious training of the young, enjoined by God, must be given in schools, because *the great majority of competent parents have not sufficient time to devote to the object*. Toil and labour by "the sweat of the brow" are the doom of the race. Neither fathers nor mothers have much time at command during the day. The public duties of life, and the domestic duties of the household, occupy a prominence which prevents the requisite attention to this important subject. As a matter of fact, professional men, farmers, merchants, mechanics, and others, are called away from their homes, from morning to evening; and there are few mothers, whose domestic cares and engagements allow the necessary intervals to do according to their heart's desire. So that even competent parents instinctively look to the teachers in schools, as the persons whom Providence substitutes in their place, to take part in the education of their children. There is a necessity for religious schools, growing out of the principle of the division of labour.

3. Moreover, multitudes of parents are utterly *incompetent to the task of giving religious instruction*. The majority of families feel no personal responsibilities in regard to religious training.



Their hearts are under the influence of the god of this world. Unconcerned about the things of their peace, they suffer their children to grow up in like ignorance and delusion. The voice of private or of family prayer is never heard. The Scriptures are a sealed book. The Sabbath is not sanctified. The general neglect of personal religion throws its shade of gloom on the olive plants around the table, and the whole family influence is "of the earth, earthy." Whether the children of such households ought to be left to the awful disadvantages thus entailed upon them, is a question which Christianity is prompt to answer. If there is any worth in the human soul; any necessity of repentance to the ungodly; any love for our neighbour, "for whom Christ died;" any responsibility to God, Christians cannot remain unmoved in the midst of surrounding spiritual desolation. Every agency which zeal in the cause of Christ can devise, should be put into requisition to supply wants so severe and wide-spread. The organization of religious day-schools is, of all others, the agency best suited to remedy the evil. Such schools would well supply the daily deficiency, and bring religion into contact with the youthful mind in a hopeful and effectual way. Many parents, who make no pretension to piety, prefer to have their children taught religion in schools. But, however diverse might be the wishes of such parents, the fact of their acknowledged incompetency to teach their children the things pertaining to God, creates the obligation on the part of the Church to attempt to accomplish the object in some other way; and no way is so effectual as schools, imbued with the spirit and principles of religion.

4. This leads to the remark that *all experience* shows the insufficiency of other agencies, and the value of the one under consideration. All churches, even with all forms of error, have depended, in teaching religion, on the school as an essential means of sustaining their influence and life.

The former reports of the Board of Education\* have shown the universal sentiment of Christendom in favor of religious schools. The consistency of the present argument requires a simple allusion to the fact, that, from the early periods of Christianity, religion and learning went together in the places of public instruction; that during the middle ages the Church, even in its corruption, was the depository of knowledge; that at the Reformation, Christian schools, academies and universities sprung up in Germany, Switzerland, France, Holland, England, and Scotland, in homage to the revival of religion and in aid of its more extensive diffusion; and that from that time to the present, the different branches of the Church of Christ, with a few exceptions in this country, have always considered the inculcation of religion in schools an important part of church policy. The Presbyterian fathers in all lands

\* Especially the Report of 1848.

have always adopted this policy. One of their characteristics has ever been their attention to religious training at home and in schools. So intimate is the relation between religious education and the prosperity of the Church, that it is scarcely conceivable that the cause of religion should permanently flourish in the midst of an educational system that disowns the truth of God, upon which the well-being of society rests. The almost universal use, made of public institutions in the nurture of the rising generation, is at least evidence of their supposed value, as part of the means of Christian evangelization.

One of the old divines\* has well said: "The fathers of Christ's Church in times past, had a singular care and special study for the Christian younglings, that they might be brought up godly, virtuously, and in the knowledge of the laws of the Most High. Unto this end they gave money and lands to find both the school-masters and the scholars, and erected and set up schools, that the lambs of Christ's flock might be fed in pleasant pastures of the Holy Scriptures. By this means came it to pass, that the children, trained up in the law of God from their youth, became godly and virtuous, so that as they grew up in age, so likewise they increased in godliness, knowledge, virtue, and goodness: which thing would God it were once renewed in our schools, that our Christian youth might learn to know Christ from their tender age. So should vice decrease, virtue increase, and papistry soon come to an end, and true godliness take root, spring, grow up, bud, flourish, bring forth fruit, reign, rule, triumph, and early have the victory over all other doctrines."

The day-school is unquestionably one of *the powers of society*. The importance, ascribed to public schools by friends of education and political declaimers, is not exaggerated. All the arguments, however, used with such popular effect, only vindicate our Church in her efforts to sanctify an institution, whose influence is thus intense and all-pervading. Christianity rightly seeks the school as a family aid in enlightening the intellect and sanctifying the heart. "If there is any period of life in which man receives deep impressions, it is the period of childhood. If there are any hours of childhood, in which permanent impressions are communicated, the hours spent in school are such. If there is any place where it is important to inculcate the truth, the whole truth, and nothing but the truth, it is the place of daily, common instruction."

III. Adequate religious education can be only given in SCHOOLS WHICH ARE UNDER THE CONTROL OF THE CHURCH. The State and other schools sometimes inculcate religion; but this occurs only under specially favourable circumstances, and even then not often to the desired extent.

\* Thomas Bacon, 1564.

1. One reason why a thorough religious training can only be given to schools under ecclesiastical care is, because in none other can Christians *choose the teacher, or determine the course of instruction*. It is obvious that the character of schools depends altogether upon the matter taught, and the persons teaching. The internal administration of the system is everything for its success. Religion cannot be safely and wisely committed to teachers who have no sympathies with its spirit, and who are strangers to its power. Nor can sacred truth be adequately inculcated, even under religious teachers, when the books of instruction are prescribed by worldly men. Here, indeed, lies the gist of the whole educational question, "Who shall choose the teachers, and regulate the text books?" If the Church, then the character of the schools will be religious; if the State, then it will be secular. This point is well understood in Scotland. There, if anywhere in the whole world, on account of the homogeneousness of the population, a system of national education might be conducted on a religious basis. But our Free Church brethren have many fears about committing the management of schools to the decision of the popular vote. In their judgment, it is far better for their kingdom that a large part of the population should be educated religiously, than that all should be educated without religion, or with only a slight reference to it. Few communities are so pervaded with the spirit of Christianity as to command an evangelical majority at the polls. In the township where the old "Log College" once stood in humble educational grandeur, a teacher was lately compelled to leave the public school, because he insisted on opening it with prayer. In another community, almost exclusively Presbyterian, where an attempt was made to elect the session of a Church the trustees of a public school, signal failure was the result. The friends of Cæsar outnumber the followers of Christ, almost everywhere. There can be no security for religious teaching outside of the Church. Hence the plan, adopted by the General Assembly, is to give the superintendence of the schools to the Church session, who have a general oversight of the young in virtue of their office, and who are the chosen representatives of the people. The guarantee is higher on this plan than on the one in vogue among the old parochial schools of Scotland, where the minister and tax-payers, or heritors, chose the teacher, subject, however, to removal by the Presbytery. The Free Church schools are more upon the plan adopted by our own Church, which recognises her faithful ruling elders as the best superintendents, on the whole, that can be secured, in connexion with the ministers. There can be little question that, if thorough religious education be the aim, the schools must be under the control of the Church and not of the State. Political management is unspiritual in its nature.

2. Even if religion were universally regarded as a proper sub-



ject for the school, the prevalent diversity of opinion, and sectarian jealousy, must prevent the adoption of any efficient system of religious instruction. These difficulties may be principally classed under two divisions; those which arise from the doctrinal diversities of evangelical churches, and those occasioned by infidelity and Romanism. It would be no easy matter to reconcile evangelical Christians to the adoption of a common platform of scriptural teaching. And even if this could be done, what rational hope would there be of an acquiescence in evangelical doctrine by the infidels of all classes, and the unvarying class of Romanists? Even the reading of the Bible in the public schools is becoming more and more difficult, not only on account of the Douay version but of the new Baptist version. In some sections of country, these difficulties do not exist as formidably as in other sections; but it is quite clear that, as a general thing, sectarian differences must necessarily interfere with sound religious culture. The chief obstacle of the British government in introducing a system of national education in England, is precisely here. In that country, public opinion is happily nearly unanimous as to the necessity of teaching religion in schools; but as the Established Church and the Dissenters, now nearly equal in numbers, cannot agree in doctrinal and ecclesiastical views, the form, which government aid has hitherto taken, is that of supporting denominational institutions and those under the management of voluntary Societies. Nothing complicates the whole subject of national religious education so much as the sectarian difficulty.

3. In the third place, in some of the States,—and the number is increasing—a constitutional or legal provision exists against the introduction of distinctive religious teaching in the public schools. Even if religion of a diluted kind were admitted into some of the schools, by a combination of fortunate local circumstances, the popular cry against a union of “Church and State” would render its continuance almost an impossibility. The emigration of a few Papists into such a privileged neighbourhood would be the occasion of a constitutional remonstrance. The subject of religious education, under the control of the State, is far more involved in this country, where there is equal toleration to all, than in those countries where religion is supported by law, and acknowledged after a particular form in the administration of government. The American mind is exceedingly sensitive about a union of Church and State. So far, indeed, is this feeling carried, that many Christian people would prefer the State to omit religion altogether in its schools, except, perhaps, the mere reading of the Scriptures. Our whole political system, from its primary principles throughout the universal spirit of its administration, discourages the introduction into the public schools of the thorough religious instruction demanded by the authority of God. This is a strong statement, but unfortunately it cannot be denied.



4. The argument from the history of our common school system is decisive on this subject. The practical working of a plan affords the best test of its tendencies. What, then, are the lessons on this point derived from the experiment of State education in our country? The successive steps of our progress have been as follows:

*First.* During the period of religious unanimity and zeal the public schools were thoroughly religious. The institutions of New England reflected the piety of their founders. The common school Primer contained the Shorter Catechism and other evangelical lessons. *Secondly.* Then followed a period of decline, in which religious instruction was more and more neglected, but such neglect was acknowledged to be an evil. The conscience of the community was disturbed by the intrusion of the secular spirit; and it was a subject of lamentation with all good men that the training of the rising generation was losing the religious savour which belonged to former times. *Thirdly.* This period was followed by the adoption and gradually increasing extension of the principle that public schools should be confined to secular instruction, and religious teaching be left to parents and ministers. This principle is now very generally adopted; and, with exceptions, becoming, it is believed, more and more rare, the common schools have discarded religion as a part of education. We are now contending for the last remnant of Christianity, the mere reading of the Bible in the schools. In some places, the contest is even to keep out infidelity.

This historical review seems to establish the fact that suitable religious training cannot, in this country, at least at present, be secured in schools which are under the control of the State. Therefore, parochial schools are necessary.

The necessity, however, of having schools under the care of the Church by no means conflicts with the State system.

IV. The two systems of parochial and of State schools may, and ought to, coexist. The one, under present circumstances, supplements the other.

1. The *friends of parochial schools* desire the utmost efficiency to be given to the STATE SYSTEM.

*First*, because there are thousands of children who cannot be otherwise reached. In many districts, the sparseness of population will not admit of more than one school; and in others, the question is, at least, a doubtful one. The State has advantages under such circumstances which should be fairly acknowledged. It is far better that the children should be educated on some plan which brings them all together, and which is practical in common advantages, however small, than that the neighbourhood should be left in ignorance, or be agitated by hopeless contention. In some of the cases supposed, a Christian school might be established on a de-

nominal basis, without creating much opposition; but the general remark will still apply, that without the State system multitudes would remain uneducated,—a result which the friends of parochial schools would generally deplore.

*Secondly*, because secular education, with the minimum of moral and religious instruction, and with other facilities for receiving the latter, is a blessing. Ignorance and debasement commonly go hand in hand. Mental darkness too often intercepts light to the moral faculties. The most hopeless of all communities are those where ignorance abounds, with its attendant ills. The Gospel is hindered in its power by coming in contact with minds incapable of appreciating truth, and of attending to its just conclusions. A great deal has been said, and said truly, of the danger of educating a people intellectually, without regard to their morals and religion. All such statements are strong pleas for Christian schools. But it does not necessarily follow that, in the absence of religion in schools, it would be better, in the condition of our country, to leave the people uneducated. Much religious instruction can be given to the people in other ways than in schools. The children who attend the common schools have generally access to the Sunday-schools of their own denominations, are the subjects of pastoral care and oversight, and sometimes have the benefit of receiving their education through pious teachers. Whilst these incidental advantages come very far short of fulfilling the spirit of the divine requirement on the part of the common school system, they tend to conciliate goodwill, on the ground that at least some religious instruction is imparted in connexion with mental cultivation.

*Thirdly*. Another thing which reconciles many to sustain State education is that, in the present condition of public opinion, the common schools are the only ones for which State patronage can be secured; and, without the aid of the State, the general education of the people cannot be accomplished.

A large expenditure of money is required in sustaining the educational system of a country. The building of school-houses, the support of teachers, and the supply of books, demand an outlay on a great scale. Education is one of those works which calls for an efficient organization. If left to itself, or merely to private exertions, it would fail in executing its enlarged purposes. An organization of the nature of the State has certainly some peculiar facilities for managing this great subject. Its authority over all classes, without regard to denominational distinctions, and its command of the necessary resources, enable it to carry out its plans with vigour. The law of taxation operates kindly in behalf of the poor, by securing for them advantages in common with the rich; and many of all classes are won over to educate their children from the very fact that they contribute to the support of the general system. Universal education, under present circumstances, cannot be carried on without State patronage. And this patronage will only be given

to those schools which are established by State authority, and are under political superintendence. Denominational schools cannot expect to receive support from the public moneys. If sustained at all, they must be sustained by their own resources, according to the recommendation of the General Assembly in the first act on this subject. The American people will never consent to teach denominational peculiarities of doctrine with the public money. The rude attempt of the Papists to grasp the spoils of the State treasury to propagate Romanism has been signally defeated. The public funds can only be applied to the public schools; and hence the education of the masses must be left, as things now are, in this country, to State control.

*Fourthly.* Another consideration which weighs with the friends of parochial schools in supporting the State schools, is that the latter constitute a great system, which ought not to be rashly put aside until a better and more efficient one can be devised. Next to the best plan *desirable* is the best plan *practicable*. If the existing plan be the exponent of the highest good at present attainable, this is a plea for supporting it, provided its influence be not positively injurious. Some evils may be wisely borne, in preference to the hazard of severer inflictions. Providence may yet, in a mode now unseen, infuse into the common schools more religion. As their character depends upon their administration, a spiritual improvement in the administrators, or in the general state of society, may eventually work improvement into the schools themselves. Under any circumstances, it is safe to forbear long with the evils of great public institutions, unless we are prepared to suffer the consequences of their destruction, or to substitute better ones in their place.

For these reasons, it is conceived that the friends of Christian education, however dissatisfied with the present state of common schools in the land, may nevertheless support them on the general plea of the public good. To this remark there may be doubtless exceptions in different States, according to the views of education entertained by Christians, and according to the local administration of the schools.

2. On the other hand, the *friends of the State system* have no reason to oppose PAROCHIAL SCHOOLS.

*First*, because these schools do not owe their origin to hostility to the State system, but to views of Christian duty. Church schools are established for purposes which the State cannot accomplish. Whilst the latter aims only at qualifying its youth to be good citizens of the Commonwealth, the Church aims at preparing them both for the duties of this life and of the life to come. Secular education may, under certain circumstances, be good as far as it goes; but religious education goes farther, and is better. The Church can only discharge her covenant obligations by train-



ing up her children to "serve God and to keep His commandments." Her principles require her to educate religiously, however indifferent others may feel on this point. And not only her principles, but her policy impels her to pursue the course marked out in the Scriptures. The hope of the Church depends, under God, upon the religious training of her youth. She needs in her service pious sons and daughters, pious fathers and mothers. She needs preachers, elders, teachers, labourers in every form; and unless she begins early and perseveres systematically, there is no warrant to expect the supply of her wants. In thus advancing her own interests, she is not hostile to the policy of the State. She may disapprove of many of its arrangements, and regret the necessity which so much excludes religion from its educational plans; but she wishes well to all efforts which enlighten and elevate the minds of the people. Presbyterians have ever shown themselves to be the friends of education. They love light and knowledge; they love schools, academies, and colleges, by whomsoever planted, provided they inculcate no positive error. Presbyterians have had no unimportant share in putting into operation the common school system of the States, outside of New England. One of the members of this Assembly was instrumental in devising the early measures and in framing the first laws for the public schools of New Jersey.\* Another member of this Assembly, as Superintendent of Instruction in the Commonwealth of Kentucky, has done more than any man to systematize and render efficient plans for common school instruction in that honoured State.† Our Church is everywhere known as the promoter of education. Her present position only confirms it. She is for education at any rate; and if the State cannot give education with religion in it, she herself goes forward, on her own resources, for her own children, and for her Master's cause. Her measures are in self-defence, rather than in opposition to the State. Although they necessarily imply some dissatisfaction, it is not of the nature of irreconcilable hostility; nor does it prevent her from co-operating with all other classes and conditions of men in sustaining common schools for the masses. With such a spirit, she claims indulgence in setting up schools of her own, to meet her own peculiar wants, and to do a work which no one can do but herself.

*Secondly.* The utmost extent to which the denominational system can be now carried will leave much ground that can only be occupied by the State. Parochial schools cannot rival or supersede the common schools. There is abundant room for all. At the present time, a large number of private, or select, schools exist within the limits of States which have adopted the common school system. In Scotland, the number of "adventure schools," as they are there called, exceeds the number of parochial schools. There

\* The Rev. ROBERT BAIRD, D.D.

† The Rev. ROBERT J. BRECKENRIDGE, D.D.



is no interference, because all have enough to do. Now, if, in this country, the parochial schools should so far increase as to take the place of the thousands of private schools, no clashing between the two systems would take place; and even if parochial schools were *added* to the number of private schools, the interference would not be for evil. The probability is that denominational education, carried to the utmost limits now practicable, would not, in the progress of our population, close many of the common schools. If every church in the State of New York had a parochial school, the public schools, even on the supposition that their number would be diminished to the same amount, would still be double that of the Church schools. For example: New York has 4084 churches, and about 12,000 common schools. Now, it is quite likely that the latter would not be essentially diminished by the Church schools, if at all. But, granting that the common schools would be thereby reduced to 8,000, which is not at all probable, there would still be a wide field open to the educational efforts of the State. It is probable, however, that denominational zeal could not, under the ordinary circumstances of local position, establish more than half the number of the schools that there are churches in the State. Even if the parochial system were, therefore, in quite successful operation, the relative proportion of its schools in that State would be only 2,000 out of 12,000. The public school system, therefore, has nothing to fear from the Church system. There is plenty of room for both classes of schools, and without any essential interference between them.

*Thirdly.* Denominational schools are not exclusive, and need not be offensively sectarian. In fact, they are open to all denominations. The children of Methodists, Episcopalians, Baptists, and even Romanists attend our Presbyterian schools.\* And where can be found a doctrinal platform less sectarian than the Shorter Catechism? Its doctrines are those of the Reformation, are coincident with the 39 articles of the Church of England, and may be freely taught to Episcopalians, Baptists, Congregationalists, Lutherans, and Presbyterians of every name. The danger of sectarianism is not so formidable as might at first appear. The division of the people into denominations does not prevent them from mingling together in social intercourse, in business connexions and in political parties. Bigotry is commonly the result of ignorance. An educated Presbyterian, however strongly he may be attached to his own form of faith and worship, is commonly charitable towards those who differ from him. Children, thoroughly taught

\* The following is an extract from the Report of one of our parochial schools:

"During these two terms there have been seventy different scholars in attendance. Both parents of twenty-two scholars are members of our Church. Of six others the mothers only are members. The parents of fourteen others are Baptists, Methodists, Congregationalists and Episcopalians. The parents of the remaining twenty-eight are non-professors, and none of them attend worship at our Church except the parents of five children. Thus you see we have an *opportunity* for usefulness."

“the chief end of man,” will not be likely to grow up with an intolerant spirit, and in practices subversive of social harmony. On the contrary, there is every reason to believe that true brotherly love in a community will be *increased by religious education*. The friends of the State system may, therefore, look with friendly feeling on Church schools, as really contributing a large share of kindly influences upon society.

*Fourthly.* Another reason for the co-existence of the two kinds of schools is the healthful principle of competition. Monopolies are not only odious but dangerous. The granting of railroad privileges by the State to a mammoth company is nothing in comparison with the danger of allowing the State to control the entire work of education throughout the length and breadth of the land. A public school system might be made the engine of immense evil. It has the training of a nation at its command; it may dictate its reading and control its current and general opinions. Against dangers, arising from State exclusiveness and the ambition of political agents—dangers which have threatened already one of our Commonwealths—Church schools are, to some extent, safeguards. Even in the details of their administration, they will serve to benefit the common schools. This result is perfectly manifest, with the small experience possessed by our Church in her own institutions. An enlightened lover of the State system should rather welcome than frown upon parochial schools, as affording the means of a healthful competition and assisting to maintain a high educational standard.

*Fifthly.* Let the patriot remember that the advantages of religious education to the State are incalculably precious. The only true foundation of virtue is religion. No kingdom can prosper where Caesar reigns without God. National prosperity relies upon Christianity as its best support; and, especially in a republic, should all the means and appliances for the promotion of religion be encouraged by every lover of his country. Wherever the truth of God is taught, there virtue receives cultivation and the true graces of patriotism abound. Religious schools, whatever may be said against them, contain the best materials of a nation's strength. They are consecrated to God; they inculcate the teachings of his Word; they are superintended by his servants; they are within the scope of the covenant and promises; their aim is to make converts to Christ; and in thus sanctifying secular education to the highest purposes, they are training for the State its best and most influential citizens. Surely, the advantages of religion to a country are great enough to give encouragement to all the institutions which the Church of Christ can rear for the public good.

*Sixthly.* Another consideration, calculated at least to mitigate the opposition of the friends of the State schools towards denominational schools, is the fact that, in this country, the rights of conscience are guaranteed to all. Every church has a perfect right

to establish schools in which religion shall be taught after its own doctrines and usages. Ours is emphatically a "free country." However far the State may aim at extending the advantages of education, it cannot lawfully interfere, in any form or manner, to put down institutions established by ecclesiastical authority. If the Papists decide to educate their own children in their own schools, they are under the protection of law in so doing. The whole question is one of ecclesiastical policy, which each denomination may settle for itself, and which involves sacred and inalienable claims. Argument may be used against these ecclesiastical arrangements for education; all proper means be employed to convince those who are invested with authority in the matter, to refrain from exercising their privileges; but if a Church prefers to take action for itself, and deliberately adopts the policy of establishing religious schools under its own superintendence, its rights in the case should be duly acknowledged and respected. Whilst it may be generally admitted that no Church has a right to ask the State, in this country, for a share of the public funds in teaching its own denominational peculiarities in the schools, it is clear that every Church is at perfect liberty to embark in the work of education on its own resources. Such an admission should have its due influence in promoting charity.

In view of the considerations adduced, the Board conceive that State schools and Church schools are entirely compatible, and may readily coexist in harmony. If it has been proved, *first*, that religious training is necessary; *second*, that such training must be had in schools; *third*, that it can only be had, to the extent required in parochial schools; and *fourth*, that parochial schools are subsidiary to State schools, and not hostile; then there is a solid basis for a plea of charity and peace on this whole subject.

### THE TRUE EDUCATIONAL POLICY OF THE PRESBYTERIAN CHURCH.

In conclusion, the Board respectfully suggest to the General Assembly whether the true policy of the Presbyterian Church, in reference to education, may not be summarily stated in the following propositions:—

1st. It is our policy to sustain the common schools—where it can be consistently done—and *with the Bible in them*. The principle that knowledge is virtue is delusive and false; but there is more hope of knowledge than of ignorance. Intelligence is good in itself. It may, indeed, be perverted; but it is, nevertheless, in itself a blessing. Health may be misused by a strong man, but health is in itself good. The knowledge, communicated in the public schools, is of great advantage in a country like this, espe-



cially when it exists in connexion with accessible religious privileges. If the standard in the public schools comes short of the true standard of Scripture—as it certainly does—no necessity is imposed upon us to abandon the whole system, but rather to adhere to it in spite of its imperfections. The fact that so little religion is taught in these institutions is a great public calamity; but the calamity would probably be much greater if there were no institutions in which to teach anything. In some localities, however, the condition of the schools may be such as to render it impossible for Christians to support them. Let all be fully persuaded in their own mind.

And here a remark may be made about the importance of exerting more Christian influence in the oversight of the common schools. The school system will undoubtedly degenerate still more if Christians as a body, or ministers as a class, cease from taking an active interest in its management.

The friends of the public schools may lawfully urge the use of the Scriptures, as the text-book common to every Church. Christianity is incorporated into the customs of the people; it is acknowledged in our halls of legislation, in our courts of justice, and in our public and social usages. A great many of the State schools might admit the reading and the studying of the Scriptures, with proper exertions on the part of Christians. The tendency, unfortunately, is the other way; and the question of the *versions* is becoming more and more difficult to manage. But Christians and patriots should, at this crisis, rally with new vigour and perseverance, in order to do *all that can be lawfully done* to keep the word of God in daily contact with the youth of the land.

2d. Another part of the policy of the Church is to resist the Papal invasion of the State treasury for the propagation of Romanism. Free toleration being granted to all sects, special sectarian support by law is a favour inconsistent with equal rights. The Papal claim to a *per capita* share of the educational taxes is unjust, both in its general principle and in its particular application; for it is well known that the Papists contribute to the general fund the merest fraction, so that they aim at nothing more nor less than to grasp Protestant funds to maintain the Romish perversions of Scripture. If any one of the States gives to any one sect particular privileges in education, every other sect has the right to demand the same privileges. But no sect, except the Papal, is intent upon obtaining the public moneys everywhere. In New York, Pennsylvania, Ohio, Michigan, Maryland, and other States, the Man of Sin seems to have organized a simultaneous movement to secure a proportion of State funds for sectarian purposes, a demand anti-republican and illegal in its abstract form, as well as unjust in its basis of apportionment. Presbyterians will unite with Christians of every name, and with all lovers of their country, in



opposing a measure so inconsistent with the civil, religious, and social privileges of the country.

3d. It accords with our true policy to encourage *religious schools and academies under private teachers*, where circumstances favor their establishment. It would, however, be manifestly unwise and incongruous to leave a work like public education solely to individual activity. Even the distribution of tracts and books calls for a public system of colportage. Religious education is the last thing to be committed altogether to private superintendence, however desirable unquestionably to enlist its supplemental aid. There are many places where denominational institutions cannot be so well sustained as private ones. Private Christian enterprise has opportunities of great usefulness in this and in all departments of benevolence.

4th. This leads to the last remark, that it is the policy of the Presbyterian Church to *sustain institutions of learning under her own care*. The right of the Church to educate cannot be questioned. The schools, academies and colleges, reared by our own authority, are upon a religious foundation, suited to supply our own denominational wants, and adapted to promote the public good. Hundreds of youth have already been converted, under God through their instrumentality, and many been brought into the ministry of reconciliation. The advantages of thorough religious nurture concur with other considerations of duty, in urging us to uphold all institutions which God, in his providence, may give us the opportunity of establishing. Our array of parochial schools, small though it be,—far too small—is training up a goodly number of sons and daughters for the highest purposes of life and immortality. Our academies are unfurling their banners at the North, and the South, and the East, and the West, and summoning strong companies of youth to prepare to do their part in the army of the living God. Our colleges adopt the ancient approved course of classical learning, thorough discipline, and religious instruction, and should be sustained on the most ample basis of financial endowment and ecclesiastical patronage. Our theological seminaries, the schools of the prophets, partake largely of the affections and prayers of the Church; and whether established at Bethel, or Jericho, or Gilgal, or Ramah, should possess the confidence of all the tribes, from Dan to Beersheba and from the sea-coast to the farthest borders of the land. In thus rallying around our own institutions, we are true to the faith and practice of our fathers; are loyal to our Church covenants, whilst our attachment to the State is undiminished; we are in a condition to avail ourselves of whatever opportunities of further progress in all the departments of education Providence may offer, and are doing a work which no man has any right to complain of, and which, we trust, our God

will graciously approve and bless. The aim of the Church is the salvation of her children. She jeopardis immortal interests by surrendering education exclusively to the State. Religious training is emphatically her own domain. In the language of an eminent living father of our Church, "So far as human instrumentality is concerned, the resources of the world are found in *the Church of God*. Her scriptures and her ministry, her Sabbaths and her ordinances, her religious training of the young, and her prayers, her bounty, her example, and her self-denying efforts and courage, are the hope of benighted and lost men." If circumstances connected with the existing condition of society render expedient co-operation with the educational movements of the State, it is still, emphatically, the duty of the Church to foster her own schools, academies, and colleges. Religious truth must be assiduously inculcated into the minds of the young. We must openly, faithfully proclaim "God's sayings," "which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments."

CORTLANDT VAN RENSSELAER,

Corresponding Secretary.

PHILADELPHIA, May, 1853.



## NOTICE.

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SOME extra copies of this part of the Annual Report of the Board of Education in 1853, were struck off when the Report was printed last year. They are now done up with a cover, for the purpose of submitting the Report to members of the Assembly, with the following additional statement.

The views of the Board of Education are herein more fully expressed in regard to Church Schools and State Schools than in any previous Report. At the time when the work of Christian education was first committed to the Board in 1847, it was comparatively new work, and the principles and mode of its management were as yet unsettled by any practical tests. In advocating and conducting a cause of this magnitude, under these circumstances, it would have required more wisdom than is ordinarily vouchsafed to men, to say and do nothing which experience and more careful inquiry and investigation could fail to modify. This is deemed a fair and sufficient vindication of any inconsistencies, apparent or real, which may be observed in the Reports of the Board, covering the first seven years of its connection with schools, academies, and colleges.

C. VAN RENSSELAER,

Cor. Secretary.

PHILADELPHIA, May 10th, 1854.



REV. C. VAN RENSSELAER'S

ADDRESS ON

THE ORGANIZATION OF AN ACADEMY.

C. SHERMAN, PRINTER,

19 St. James Street.



True Organization of a Christian Institution:

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# AN ADDRESS

DELIVERED AT

THE CLOSE OF THE WINTER TERM

OF THE

GENESEO SYNODICAL ACADEMY, N. Y.,

APRIL 7th, 1853,

BY

CORTLANDT VAN RENSSELAER, D.D.,

CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION.

PUBLISHED BY REQUEST OF THE TRUSTEES.

PHILADELPHIA:

1853.

## NOTICE.

THIS Address was delivered last spring, by the appointment of the Trustees of the Geneseo Academy. When a request was subsequently made for a copy, with a view to its publication, the author gave himself the benefit of a doubt, and withheld the Address from the press. The request, however, having recently been informally renewed, through the Rev. F. DE W. WARD, who has been as a father to the Academy, he now commits the Address to his brethren, with the expression of interest in the particular institution under the care of the Synod, and with the desire to assist in illustrating the principles of its organization.

C. V. R.

*Philadelphia, Oct. 10th, 1853.*



## CITIZENS OF GENESEO,

### AND FRIENDS OF CHRISTIAN EDUCATION:

AN inheritance in the midst of schools, churches, quiet homes and fertile fields is among the favoured allotments of Providence. If Paul, in defence of his rights, was bold to claim, "I am a citizen of no mean city," who more than you may declare, in acknowledgment of great privileges, that you are residents of no mean town, and citizens of no small State?

A few historical and general glances will bring us in sight of the range of topics, selected for particular observation out of the varieties of a great landscape.

About the year 1792, Geneseo was the only organized township west of the Seneca lake. It comprehended at that time the whole of western New York. Its boundaries were from the pre-emption line to Lake Erie, and from Lake Ontario to Pennsylvania. Six millions of acres were its domain; and a mighty future lay wrapped in the cradle of its early origin, like a child in the garments of a great destiny. This large territory, which in 1790 had only 1081 inhabitants, is now occupied by 14 counties and by more than half a million of people—a population greater than that of half the States of the American Union. So rapidly has the old township of Geneseo fulfilled its mission of pioneer activity and of westerly expansion! It was originally called the "Big Tree" township, after the nomenclature of the Aborigines and in deference to the "big tree" which yet stands in the mystery of Indian nobility and in the glory of centennial years, to survey the numerous seedlings of the forest which have sprung up on every side.

The original inhabitants were of Puritan and of Scotch origin—the two best friends of the Anglo-Saxon kindred. First came the men of Connecticut and Massachusetts, those mothers of States, who like two venerable New England matrons, yet occupy the old homestead, whilst their children and grandchildren are States, counties and townships, far away from the landmarks of Puritan geography. The general characteristics of New England settlers, not always indeed exemplified, are a regard for religion and worldly prudence, for schools and churches, for all that gives worth to families, prosperity to the Church and State, and glory to God. Soon came the emigrants from Scotia, equally trained for "the chief end of man," men of hardy soil and hardy soul, indomitable men, whether in contending for the principles of the Reformation embodied in Bible, Catechism, and Covenant, or fighting for the liberty of their hearths and moors, or working for the means of subsistence on Sutherlandshire hills or Geneseean fields. The union of such men with a large predominance of the Puritan stock, must needs have given to the

population within the boundary of this old banner township an advantage richer than the mould of its far-famed valley.

The inhabitants early paid a degree of attention to religion and education. In 1795 an Academy stood "on the high ground a little back of the village of Geneseo." \* The eye, in searching for it, is directed to the very site of the building, now occupied by the Synodical institution. This, then, is primeval ground, the granite of the educational strata of Western New York. Here the early pioneers first showed their thoughtful care of the best interests of the rising generation, by selecting so beautiful a location for a seat of learning. "Temple Hill," overlooking the village and the valley, is an apt emblem of the elevation, merited and won in all ages by mental and moral culture.

The old Academy, where the worship of God was first celebrated, has long since passed away, and is not remembered by any of the surviving inhabitants. Its place was supplied by a school-house located in the lower part of the village. The present Academy, incorporated in 1824, owes its origin to the liberality and enterprise of the Wadsworths, † and other worthy citizens. After a series of vicissitudes, it was transferred by a liberal arrangement to the care of the Synod of Buffalo. May religion and learning long flourish within its walls, in a fraternal communion foreshadowed by the early use of the old Academy as the house of God!

The best thing that western New York can do for its own prosperity and for the cause of religion, is to give to its hundred thousand youth a Christian education. It is not enough to have school-houses and schooling; the school teachers must be of the right character, and the matter taught of the right kind. The tendency of the present day is to pay too indiscriminating deference to universal education. The idea of educating *all* seems to have engrossed much more attention than the *mode of conducting the work*. Now in ploughing a field, the great point is not how you can get through the work, but how you can best do whatever is undertaken. The quality of the harvest does not depend upon the number of acres, but upon the process of cultivation. So, in education, there may be thousands of school-houses, ten thousands of teachers, and hundreds of thousands of scholars; and yet universal education may be very deficient education just as universal agriculture may be very deficient agriculture. "What *kind* of education is it?" is a question of greater moment than "*how many* are educated?" The two points ought evidently to be combined in a perfect system. First, there ought to be the best kind of education; and secondly, it ought to be

\* This is stated on the authority of the Rev. J. H. Hotchkiss, in his history of the churches of Western New York, p. 374.

† WILLIAM AND JAMES WADSWORTH were the first settlers of the Genesee valley. They came out to the Big tree tract in 1790, and by their energy and enterprise led the way to the successful settlement of this part of Western New York. JAMES S. WADSWORTH, Esq., of Geneseo, is the worthy and wealthy representative of his pioneer ancestor.

extended to the greatest practicable numbers. No system of education, to whatever *extent* it may be carried by the State, can ever command the entire confidence of Christians, or of thoughtful men outside of the Church, if it be deficient in its very *nature*. Such a system may be infinitely better than none; it may have many compensations; it may train well to the extent of its imperfect aims; it may command the support, so far as it goes, of all classes of men; but if it come short in principle and in practice, of the Bible standard, those who make the Bible their rule of truth and life ought to endeavour to improve the old, or devise a new system.

The Presbyterian Church has always been in favour of education. She is in favour of common-school education; of academical education; of collegiate education; of theological education; of every kind of education, which deserves the name, however low or high degree. But she is not *satisfied* which any education which undervalues, divine truth, and which cuts off the communication between God and the soul. Hence she desires to establish institutions of a definite evangelical character. Hence, too, all denominations of Christians, Episcopal, Methodist, Baptist, &c., seek to establish seminaries and colleges where religion shall go hand in hand with learning. The Geneseo Academy has an honest, Christian purpose. It has no contention with any institution. It has praise-worthy objects to accomplish, employs lawful and wise means in their execution, and in blessing others has the hope of being blessed itself. Sectarianism is not the end of the institution, but religion and learning—a holy culture—the harmonious development of all the powers of our nature, exemplified in young men and maidens, who shall be worthy of the Church, of the State, and of the age.

As this is one of the public occasions of the Geneseo Academy, my remarks shall converge to the principles of its organization. Let, then, our subject be—*The true principles of the organization of a Christian institution of learning*, as exemplified in the Geneseo Academy.

The true CHARACTERISTICS of the plan of a Christian institution are threefold; viz., the *union of religion and learning*; the agency of *Christian teachers* in imparting instruction; and the *kindly influence of the Church* in watching over the great interests of education.

I. It is a characteristic of the Geneseo Academy, as a Christian institution, to EXALT RELIGION TO ITS TRUE PLACE IN THE ACADEMIC COURSE. If man needs instruction at all, religion, the chief subject in the creation of God, cannot be rejected as an unimportant branch of knowledge. Arithmetic must be taught whilst figures endure, and reading as long as letters last, and astronomy as long as stars shine; but what are figures, and letters, and stars, in comparison with a priceless soul and the Lord of its life? Rather let our children be educated on the Bible alone, without the sight of another book, than their minds be occupied by all things else except the great things of eternity. Were angels permitted to come down and be teachers in



our schools and academies, with what diligence would they mingle religious instruction with all the miscellaneous appliances of mental cultivation! Religion is the mysterious point in the heavens whither all systems are tending; whilst the forms of secular knowledge are but satellites of a planet, held in honour by the law of their subordination. A subject so great in its nature and relations as religion cannot be lawfully banished from places of instruction. A great deal has been said about the *index expurgatorius* of the Pope; but American educators, who mark religion among the subjects to be expurgated from schools, are doing what even anti-Christ himself has never dared to attempt. Religion is the rebinding of the soul to God; and ought to be included in all human training. So far as religion is distinct from other kinds of knowledge, it is incomparably the *most important of all*; and a wise system of education will, on that account, give it its due place among the acquisitions of early life.

The *Bible* permits no alternative. The *Bible* is the standard of life; and to set up human wisdom against its precepts is to dispute the authority of its inspiration. Now not only does the *Bible* exalt religion as the object of chief concern throughout the entire range of its history, doctrines, precepts, prophecies, exhortations, but its special teaching in regard to education is in behalf of education in religion. The language of the Old Testament is, "Train up a child in the way he should go," which is coincident with that of the New Testament, "Bring them up in the nurture and admonition of the Lord." The whole stress of scripture, so far as education is concerned, is to the securing of *religious* education. Mental cultivation is a comparatively inferior aim—a duty to be duly discharged, and fairly inferential from our general responsibilities—but still it is not the specific subject of divine precepts and promises. The whole weight of scriptural injunction is upon the inculcation of religion into the youthful mind. "These things, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up." No such passage can be quoted in favour of any secular knowledge whatever. And what God makes primary, man has no right to make secondary, much less to exclude altogether. The inherent importance of the subject is thus enforced by positive command. We have no more authority to banish the things pertaining to God from our literary institutions, than we have to train up our children for the world. The *Bible* is a standard and universal class book in education, according to the record of its own inspirations.

The *nature of man* is a plea for the same truth. Thou wonderful being of soul and body, of marvellous spirit-work within and of curious matter-work without, complex creation of infinite wisdom, give the testimony of thy constitution to the explication of our theme. Come, let me single out a bright-eyed youth of this Academy—a maiden shall it be?—a living witness, before the tribunal of reason.



Nay, shrink not abashed before the gaze of sympathizing friends; for thou art to tell us of the gifts of God to our common nature. And the maiden lifts her voice and speaks: "The Creator of my soul has given to it a moral as well as an intellectual nature. My conscience needs cultivation as really as my mind. As one who is to live forever in bliss or in woe, I ask for a training suitable to my wants and my nature, as an immortal." Oh, ye educators, can ye deny a plea which has a response in our common constitution? What is education? It is to draw out, discipline, and equip the powers of human nature—to develop, strengthen, and furnish them for the duties of a mortal and immortal existence. On the plainest principles of philosophy, therefore, religion is to be comprehended in a course of education. As long as the soul has moral faculties, which need to be trained, they ought to be trained; and to omit training the moral faculties, and to train only the mental, is a demi-education, as unphilosophical as it is unscriptural.

Further. Religion furnishes *materials of the highest intellectual interest and discipline*, and is thus worthy of a place in literary institutions. What book so mind-enkindling as the book of God? Try the experiment with a little child; and you will find no subjects that will fix his young mysterious eyes like the creation, the fall, Cain and Abel, the Ark, Abraham, the history of Joseph, Moses, the Red Sea, Sinai, the wanderings, Jordan, Jericho, the conquest of Canaan, Sampson, Samuel, &c., &c. And as is the child, so is the youth. The Bible, in its history, geography, biography and general interpretation, may be made altogether the most attractive book in the language. Shakspeare, Milton, and even Bunyan, are comparatively sealed books to children and youth. But the Bible is the book for all ages of men, in all ages of time. What fine mental exercises, also, are connected with its collateral studies, such as the evidences of Christianity, Butler's Analogy, and similar works? There cannot be a doubt that religion and its themes afford the richest materials for high intellectual development.

And where does religion more appropriately *belong* than to the place of instruction? Schools and academies are founded for the improvement of the rising generation. They are the training places. As iron is welded in the furnace heat of the shop; as the cloth receives its texture amidst the wheels and movements of the manufactory; as the harvest matures under the plough, the harrow, the sunshine and the rain; as every thing that is made, or grows, has processes adapted to give it being and nurture, so the teaching place of the soul is the very place to teach the soul what concerns its immortality. The arrangements of an Academy are well adapted for religious instruction. With its stated hours, its retirement, its mental discipline, its rational subordination, its facilities for having a place for every thing and every thing in its place, a better opportunity could scarcely be desired for the inculcation of the sweet and glorious truths of the Bible. The exercises of religion harmonize, not only with the objects of an institution of learning, but with its internal

arrangements and plans. It is just as easy to assign time for prayer, reading of the scriptures and other religious exercises, as for the classics, geography and history. The variety, too, of such exercises is soothing to the mind, and well adapted to promote attention to other studies. There is no greater perversion in the world than to regard religion as interfering with the plans of the school-room. To maintain that the things of God cannot be wisely introduced into a course of regular study, is to assume that religion is neither intellectual in its nature, important in its aims, nor worthy of notice in its tendencies. The best results flow from Christian studies, even if simply their humanizing influences are taken into the account. Prayer, the songs of Zion, and other Christian exercises, make their power felt among sailors on the deep, soldiers in the camp, convicts in the prison, and on all classes and conditions of men, whatever their occupations. It would be strange, indeed, if there were no time for such things in an institution of learning, or if they were too incongruous for admission. Good order and discipline always follow in the train of Christian exercises. Wherever else religion may be deemed out of place, it can never be rationally so regarded in an institution designed for the education of the human soul, and relying for success on the spirit, the principles, and the rewards of religion itself.

The *neglect of household instruction*, and the necessity of carrying it out, even where religion is attended to at home, furnish additional considerations for attending to this great subject at school. It is frequently said: "Let religion be attended to at home, and at the Sabbath-school, and let secular knowledge be imparted at schools and academies." That home is the chief place for the training of the soul in religion is among the axioms of this whole discussion. The family is the kingdom of parental sovereignty, the providential constitution which God has established for the royal object of preparing the race for all their duties, present and future. The promises run through families. Grace magnifies the provisions of providence, and makes use of home in the training for glory. The very nature of household responsibilities, however, is an argument for teaching religion in the school. For why does a parent send a child away from home? Simply on account of advantages for education which cannot be secured there so well as elsewhere. For the child's good, it is committed to other guardians for a season, who are invested in many respects, with the authority and responsibility of the parent. The duties of the latter are transferred to the former. Hence, nothing is more common or more popular than for a prospectus of an institution to state that the youth shall be regarded as "members of the family of the Principal;" "the government is strictly parental." This is the true theory. Gentlemen and ladies, teachers in the Genesee Academy, you stand in the place of fathers and of mothers! The pupils of this institution are committed to your care; and you, together, constitute an aggregated family, bound together by temporary but sacred ties!

It follows, from this view of the subject, that the same great objects are to be pursued at the public training place as at the private one ; and that the same general principles of administration are applicable and obligatory. What ! shall the dear youth of his mother's prayers and of careful instruction be sent away from his home and kept away from his God at the same time ? Shall not the great purposes of household training be followed out in the larger family of the public institution ? Do the principles of education change with the place of education ? Are our youth to be brought up in "the nurture and admonition of the Lord" at home, but in a different nurture when they leave home ? Christianity abjures such a thought !

It is astonishing how large an addition to a youth's religious knowledge can be made in a public institution. Whether in a school, an academy, or a college, important accessions can be realized, above and beyond home teachings. Such accessions are auxiliary in their nature and supplemental in degree. The youth not only retains what he knew, but receives more. And he returns to his parents with a mind better stored with religious truth, and with a conscience more enlightened in its duties to God and man.

Leave religion exclusively to the teachings of home ! What is, then, to become of the great majority of children and youth, who learn nothing about God at home ? It may do for the worldly to deny that this evil is a proper subject of Christian interference ; but the Church cannot pacify her conscience by such a plea. The whole spirit of our divine religion aims at the evangelization of individuals, of families, of tribes, of nations. We establish churches and schools in heathen lands for the conversion of the ignorant and degraded ; and can we consistently remain unconcerned about the uninstructed youth at our very doors, in the dwellings surrounding our institutions of learning ? Nor will it do to say that youth may be left to form their own opinions on the subject of religion. On the contrary, religion is of all others the subject in regard to which the human mind needs guidance. And usually it is susceptible of right guidance, if instruction be begun early. The utter destitution of religious instruction in so many households is one of the strongest pleas for its incorporation into a course of public instruction.

Let it be remembered, too, that *experience* has set its seal upon the wisdom, the propriety and the advantages of uniting religion and learning. This Academy is undertaking no new experiment. Its principles are tried principles, upon which the blessing of God has ever rested. Whilst merely secular institutions have failed in training the soul for its chief end, the Holy Spirit has been poured down in copious affusions upon those which have inculcated the truths and duties of religion. In Mary Lyon's famous Academy in Massachusetts, there was a revival almost every year of her zealous Christian superintendence. Hundreds of the precious youth of her charge were brought to an experimental acquaintance with Christ. The records of the General Association of Massachusetts, the year before last, show that the only place in the District Association, which enjoyed a



revival of religion, was the Mount Holyoke Seminary. In that institution the Bible was studied more than any one book. In one of the earliest circulars which give an account of the institution, Miss Lyon states: "It is to be based entirely on Christian principles; and while it is to be furnished with teachers of the highest character and experience, and to have every advantage which the state of female education in this country will allow, its brightest feature will be that it is A SCHOOL OF CHRIST." One of her associate teachers says of her: "She made instruction in religion as systematic, as thorough and as personal, as instruction in literature and science." An institution, founded on such principles, has the fragrance of heaven's bloom about its seats of literature, and crowns of immortal joy for its rewards.

Christian friends! the Genesee Academy is, in the Providence of God, such an institution. No attainments in science or literature could ever have excited the interest of the community like the recent religious awakening, which has been a greater glory to the institution than all mystery and all knowledge." The practicability of wisely introducing religion into a course of public instruction has been demonstrated here. This academy is the witness of blessings which will outlive the things of time, and be perpetuated in the eternal education of another world.

The Presbyterian Church, in recommending the union of religion and learning in her institutions, does not love learning less, but religion more. The whole course of instruction in her Seminaries will be conducted on an elevated standard of literature as well as of piety. Henry Martyn, in complaining of the prevalent neglect of religion in public institutions, remarked that in them "Christ was crucified between two thieves—classics and mathematics." The aim of our Church is to exalt the crucified One in his mediatorial offices; and to train up men who shall say with the centurion, "Truly this was the Son of God," and women, who shall have the devotion of the Marys to be last at the cross, and first at the sepulchre.

Religion, as taught in our public institutions, is opposed, in the first place, to an *exclusive secularity*. Even the heathens taught religion in their schools. The Greeks, the Romans, the Brahmins, the Chinese, never thought of rejecting the gods whom they worshipped from the course of training for their children. Alas! shall poor Pagans honour the gods of ignorance more than Christians the God of revelation? The spirit of an exclusively secular school is almost of course an exclusively secular spirit; and it is the more poisonous because it comes in contact with the susceptible mind of youth, and with that mind, whilst engaged in the actual process of development.

The religious instruction of our Church is, in the second place, opposed to the teaching of *mere morality*. Moral instruction is good so far as it goes, but the only true source of morality is faith in Christ. And why aim at a result without preceding it by its ordained cause? Seneca could teach morality; but outward morality is not



religion, except in the language of men void of Christian understanding.

In the third place, the religion taught by our Church is evangelical as opposed to *error*. The teaching of sound morality is better than false doctrine, but nothing can supply the place of evangelical truth. The truth, held in common by all evangelical denominations of Christians, is the substance of our instructions. The great doctrines of the Reformation are inculcated on the minds and conscience of our youth; "the incorruptible seed of the word" is sown in the young soil of the natural heart.

In the fourth place, our religious teaching has some *distinctive* characteristics, in opposition to the idea that denominational peculiarities are of no account. Believing as we do that our doctrines, worship and form of government approach as nearly to the Bible standard as the human mind is likely ever to attain, we are under the obligations of conscientious conviction and covenant love to propagate our views on these great subjects with "meekness and wisdom." Ecclesiastical peculiarities are not, however, offensively set forth in our standards. The Presbyterian Church makes no claims which exclude sister churches, which savour of infallibility, which foment strife, or which are dangerous to the salvation of the soul. The Shorter Catechism, whilst it is thoroughly Calvinistic in its spirit and letter, exhibits doctrinal truth on the broad principles of the Reformation, is substantially identical with the Articles of the Church of England; and may be freely used by all orthodox Congregational churches; and, with the exception of a single answer about infant baptism, by the Baptist churches. The peculiarities in other portions of our standards are not inconsistent with the mutual demands and concessions of Christian charity.

The Presbyterian Church aims at introducing into her system of education a religion which has borne its fruits in all lands. It is believed that men of every faith respect her sincerity, her purity, her aggressive energy, her conservativeness, her desire to do good to the souls of men, and the general beneficial influences of her schemes and operations. And in no one particular is our Church likely to do more good at the present time, than in her emphatic testimony to the necessity of uniting religion and learning in public institutions for the training of the young.

II. Another characteristic in the organization of a Christian institution is, that its instructions should be communicated through CHRISTIAN TEACHERS.

There may be the most perfect system of agriculture on scientific principles, and yet without proper implements, and the right kind of men to use them, the fields will be comparatively barren, and the harvests small. The cultivation of the Genesee country depends upon the character of the farmers. But not more, Gentlemen, than the inculcation of religion depends upon the character of its teachers.

The maxim that an unsanctified ministry is an unprofitable ministry, is applicable in its general principles to the ministers of education. A person may possess all the other qualifications and accomplishments of his calling, but he is deficient in the qualification of teaching religion just in proportion as he fails to possess, or to exhibit, its true spirit. Whatever be the branch of study, the teacher is incompetent to teach it adequately, unless he himself fully *understands* it. The simplest process of arithmetic demands a knowledge of first principles. The great truths of Christianity cannot be presented in their relations to Christ and holiness, without heart-knowledge answering to head-knowledge, and confirming its enunciations.

Another principle, brought into operation in the selection of religious teachers, and which can never be safely dispensed with, is that of *sympathy*. The possession of knowledge, without aptness to communicate it, is necessarily inefficacious, especially in religion. The eloquent help in impressing divine truth upon the human soul is the sympathy of the living teacher. Even a stammering utterance has compensations of power in the zeal of a soul, alive with the love of Christ. A tender interest in the salvation of others is a blessed help of the truth. Never does the word go to the heart so influentially as when spoken with a religious spirit, and, like a present to a friend, sent with love. In teaching religion, so much depends upon gaining the good will of the pupils, that the whole course should testify to an earnest affection, a Christian concern, a pure compassion, a religious interest on the part of the instructors. It is not enough to appeal to the reason of the scholar; his heart must be reached; and nature has ordained that it can be best reached by the power of sympathy. To teach the holy truths of religion in the same spirit as many teach grammar, or writing, has a tendency to harden rather than to bless. Christ taught with sympathy. The soft, loving breathings of divine compassion, mingled with the majesty of his doctrines and the authority of his presence. In like manner, every teacher of religion should endeavour to communicate the truths of religion in a tender, Christian spirit.

Closely connected with this thought is the power of a godly *example*. "How does he live?" is a stronger argument than "What does he say?" A Christian example is the visible witness of God to the truth; it is a representation of God to the human mind; a living personification in human form of the attributes which are the glory of Heaven. It not unfrequently happens that the life of the teacher exerts an influence far greater than his formal instructions, either fatally counteracting them, or enforcing them with direct and genial energy. An immoral life is an impeachment of religion itself; and even an outwardly moral one, that lacks a living faith to give it animation, comes too far short of divine requirements, to confide to its keeping the instructions of religion. Every teacher of religion ought to give to the truths he communicates, the full benefit of a consistent Christian example.

This suggests another consideration, which every Christian will own to be essential to the objects in view; viz., that the spiritual interests of the pupils in every institution should be *daily remembered before God in prayer*. The ordering of all events is of God. The sun in the heavens is His, and His is the youth in the school-room. Not a lesson, but He hears it; not a rising thought, but He sees it; not a motion of conscience, but He knows it. The every day affairs of the Geneseo Academy are much better known to God than to all the teachers combined. His omniscience, like a flame of fire, kindles a light around every soul for His all-seeing inspection; and His omnipresent power shapes and controls every thing. The favour of such a Being is all-important in an institution of learning; and that favour is secured by prayer. Behold the faithful teacher, rising with the beams of the morning, to supplicate the needed blessing at the throne of the heavenly grace! During the toils of the day, the breath of ejaculatory prayer goes upward from a communing heart; and at night, remembering still the dear pupils of his charge, he pleads once more for the Holy Spirit to convert and sanctify them. Oh, my Christian brethren, if there be power in prayer, we need teachers who pray. We need men of God in our institutions, servants of Jesus Christ, who will bear precious seed, weeping; who will invoke the divine blessing upon youthful hearts. Says Richard Baxter—"Oh, how great an upright and godly Christian's prayer is! how powerful with God! That a poor, human creature should speak with God's high majesty in heaven, and not be affrighted! but, on the contrary, knoweth that God smileth upon him for Christ's sake, His dearly beloved Son!" Revivals of religion rarely, if ever, occur in institutions where the teachers are not pious. Such seasons begin, and are carried on, with prayer; and even when unusual outpourings of the Spirit do not take place, the general religious interests of a Seminary are always intimately allied with the prayers of them that love our Lord Jesus Christ.

The importance of having religious teachers in institutions of learning is also seen in the simple fact that *a Christian is the highest style of man*. He possesses endowments, superadded by divine grace to human nature, which qualify him in an eminent degree for the discharge of the general duties of instruction, government, counsel and social intercourse. The natural man lacks the element, essential to the perfection of human character. Religion makes a better husband, wife, sister, friend. It makes a better statesman, jurist, physician, merchant, workman, citizen. It makes a better teacher. It not only inspires new confidence in integrity, but it improves the judgment, softens the heart, nurtures disinterestedness, expands the views, and gives an elevation of aim and a strength of purpose, which find constant scope in action. At times when formal religious instruction is not communicated, the Christian teacher may by his explanations or illustrations judiciously suggest thoughts related to the great theme. In the exercise of discipline—that important and responsible work in the management of an insti-



tution, who can be so safely trusted as those who have learned to submit to the authority of God, and to do all things for his glory? There is something, even in the very manners of a true child of grace, that is commendatory to all with whom he comes into contact. In short, religion forms the basis of a higher character than can be constructed without it.

When we consider the teacher's practical knowledge of religion as a pre-requisite to his teaching of it, his sympathizing concern, his example, his prayers, and his general superiority of character, few will probably question the wisdom of employing in a Christian institution teachers, whose souls are in communion with God.

III. Another good characteristic in the organization of a Christian institution is that it be under THE CARE OF THE CHURCH.

The alliance of the Church with education is natural and intimate. Religion stimulates the intellect, enforces accountability, is the source of expansive charity and activity, has a special interest in the young, and is the guardian of the truth. All the early Christian institutions of education sprung into life under the guardianship of the Church of God. One of the redeeming traits of Popery during the dark ages, was its connection with the perpetuation of learning. The revival of letters was contemporaneous with the Reformation. The grandest impulse ever imparted to education, was under the power of that great movement which gave to Christianity new life among the nations of the earth. Luther at Wittemberg, and Calvin at Geneva were at the head of institutions, whose influence was felt throughout Europe. In Germany, France, England, Scotland, and other countries of the Reformation, the old universities were reformed, or new ones established, and such measures were taken for the education of the young as indoctrinated them in the truths of religion as well as in secular knowledge. In Scotland, in particular, John Knox and the Reformers were careful to introduce a system of schools for the "youth head" of the land, which has contributed to make Scotland the best educated nation in religion, throughout the world. In New England the same system in its essential features originally prevailed. Church-teaching and school-teaching went together, and the Shorter Catechism formed a part of that great common school book of the olden time, called the "New England Primer." In the Presbyterian schools, the doctrines of religion were always taught as necessary branches of human knowledge. In 1766, the General Assembly or Synod, of the Church passed the following resolution:

*Resolved*, That special care be taken of the principles and characters of school-masters, that *they teach the Westminster Catechism and Psalmody*; and that the ministers, church sessions, and foresaid committees, (where they consistently can,) visit the schools and *see these things be done*; and where schools are composed of different denominations, that said committees and sessions invite proper persons of said denominations, to join with them in such visitations.



About the beginning of this century, schools began to be more and more disconnected from religion; and since that time the State has continued to exercise increased control over the subject of education, until the rights of the Church have been almost disowned, in theory as well as in practice. That the State has interests in education, which it is bound to protect, is cheerfully admitted. Our system of common schools, faulty as it is in religious influence, we desire to see unimpaired, at least until a better one is devised. The higher institutions of learning, however—such as the Geneseo Academy—are situated above the field of discussion which includes the common schools. This Academy stands upon its own, undisputed ground. It sustains relations to the Church which cannot be condemned, with much show of reason or magnanimity. The abstract question of the right of Church superintendence will not now be discussed; but I may briefly allude to *its advantages*, as practically connected with the Institution, whose patrons and pupils I have the honour to address.

1. One of the advantages of Church superintendence is, that it *secures in a more effectual manner the inculcation of religion*. If the true end of education be the conversion of the heart to holiness, as well as the enlightening of the mind in knowledge, the Church ought to guard interests so manifoldly coincident with her own work and destiny. The State can never watch over the doctrines of Christianity. Nor can individual Christians be always relied upon to make religion sufficiently prominent in private institutions of education; the temptations are all the other way. Teaching, as one of the honourable professions, is commonly entered upon with a view to worldly maintenance; and as the patronage of all denominations, and the good will of worldly men, are important objects, it has happened that comparatively little of distinctive Christianity has been taught in most private institutions. There are, indeed, honourable and happy exceptions. But even where religion has been professedly taught, it has not received that share of time and that substance of inculcation which it has a right to demand. The superintendence of the Church is a higher security for the acknowledgment of the just claims of religion than can be elsewhere obtained. Such a point requires no reasoning.

2. Church superintendence, as *a security against error and perversion*, is an argument, to which Providence is calling the attention of the American public. Private corporations, however wisely they may be managed in one generation, are in danger of becoming corrupt in another. *Harvard University*, founded on as pure a faith as the world has ever seen, has been for the last half century a prominent school of error in the United States. The *Theological Seminary at Andover*, whose establishment was hastened by the necessity of counteracting Socinian teachings, has already, within the very half century of Harvard defection, itself departed in a serious degree from the faith of the holy men of God, who gave their wealth to its buildings and its professorships. An academy, not far from my own residence,

originally established by Presbyterians, and committed to a Board of Trustees, almost all of whom were of the same faith, relapsed by degrees into different hands, until in 1852 there was but a single Presbyterian in the Board, and the majority were Infidels and Nothingarians. The Church, indeed, has had her own periods of religious decline; but whilst human infirmity is visible in all institutions among men, it is certain that there is no guardianship of the truth so reliable as the Church of God, divine in origin, sustained by the Holy Spirit, ministered unto by the ambassadors of Christ, enriched with ordinances and sacraments, and purchased by blood.

3. Another advantage of a Church connection to institutions of learning is the *greater guarantee of their perpetuity*. Some of the finest Academies within the territory of the Presbyterian Church have perished from among men, simply because they were not pervaded by an organism, insuring a transmitted life. Individuals die; but institutions should live. Academies are the work of time; age gives to them veneration; and they should be shielded, as far as possible, from the destructive contingencies which overtake private affairs. A charter from the State, indeed, prolongs the life of institutions beyond that of their founders; but, aside from the hazard of secularity and perversion, occasions arise which require the self-denial and energy which men of the world are not often willing to encounter. More secular academies, although under chartered protection, dwindle and die in times of trial. Pecuniary disaster is apt to extinguish them. On the other hand, the Church has an energy of defensive power, which, under God, can succour and re-establish institutions in the day of adversity. The general subject of endowments affords an illustration somewhat to the point. Institutions of learning need, in order to place them beyond ordinary contingencies and upon a prosperous foundation, a certain amount of endowment, or permanent resources. But what principle is there so strong, first to obtain funds, and secondly, to protect them, as the principle of religion? The public good, and especially the public good in a spiritual sense—the eternal interests of men—this is the strongest motive to appeal to, in promoting the endowment of literary institutions.\* If the Church has any agency in appointing the guardians of such funds, and aims at applying them to the sacred objects of religion as well as learning, a generous community will be forward in placing institu-

\* It was this conviction of the Church's capacity to establish and superintend institutions of learning that led *Mary Lyon*, in the midst of the trials which attended the founding of the Mount Holyoke Seminary, to exclaim—"Oh, that the Church would take our highest Female Seminaries under her direct control, protection, and support! And do you not believe that this will be done at some future time? But this cannot be done, unless means are used to secure the confidence of common Christians." p. 198. This eminent Christian teacher was right on both points. First, Church superintendence is desirable; and secondly, its condition will be the adoption of methods of instruction and of general operation, which will commend themselves to the people of God.

tions, which are in need of funds, in a position of influence and usefulness. The Church has an element of vitality no where else to be found. It has a power both to establish and to perpetuate institutions for the training of its youth, which is peculiar to itself as the household of faith and the sanctuary of God.

4. One other, and a most important advantage of Church superintendence is that its influence reacts, in strengthening the *official and private ties which bind children to ministers and parents*. The main reliances of true Christian nurture have always been, and must ever be, in the educational work done at home. There is immense family power in the dwellings of the rich and of the poor! Here mind is first developed, the affections unfolded, character formed. Here the soul receives the original impulses of its unending destiny, and takes the start of life, the motions of immortality. It is important, therefore to arrange the system of public education so that it may foster and strengthen home influences; and one of the helps to the performance of this work is the maternal agency and sympathy of the Church in the management of institutions of learning. There is no country in the world where so great attention is paid to the domestic religious instruction of children as in Scotland. Some might have supposed that where so much religious instruction was given in the public schools, the interest would have expended itself there. Just the reverse. The coincidence between the public and private systems of education strengthens the foundation on which each is upheld. The harmony of home and school carries forward the great purposes of both; and the reaction of the Church's general interest in the training of her young is felt at all the hearth-stones of the land. We verily believe that our own Assembly's measures of education, by enlisting the Church publicly in behalf of her children, will powerfully stimulate all other appliances of Christian nurture. Our ministers will attend more to their commission, "Feed my lambs;" our Sabbath schools will become more effective; and home instruction will put forth its activity with renewed and hopeful zeal.

Such are some of the more obvious advantages, resulting from a connection of the Church with institutions of learning.

And, here, permit me to remark that there is an historical fitness that the Presbyterian Church should bear her part in superintending educational institutions in Western New York, and especially in this place. The first church, organized west of the pre-emption line (which runs through Seneca lake) in the State of New York, was organized by a missionary of the General Assembly, and was located in the township of Geneseo.\* That church met for worship in the academy on the high hill, just out of the present village of Geneseo.

\* Mr. Hotchkiss, in his history of the churches, refers to a tradition that the Congregational church at Canandaigua, was organized first, in 1790. The organization, if indeed it was regularly made, he admits, became extinct; and the present church at Canandaigua was organized at a later date.



The General Assembly, in 1795, appointed as missionary the Rev. *Daniel Thatcher*, of North Carolina, who proceeded up the Susquehannah to Tioga Point, Newtown, and Great Flats to Seneca lake, and from thence to the settlements in the Genessee country.\* In July, 1795, Mr. Thatcher organized the church in Geneseo township; which church originally worshipped here and included this locality in its territory, although it now has its true succession in the neighbouring Presbyterian church at Lakeville. This, then, my brethren, is the *original soil of Presbyterianism in Western New York*. Here the old landmarks were first set up. The meridian line of our ecclesiastical geography runs through Geneseo; and the site of this Academy is the Greenwich of the Synod. Long may the institution here flourish as an observatory in Zion, furnished with all the apparatus of terrestrial and celestial learning, and filling the world with the fame of its achievements!

I cannot close this address—long though it has been—without adding a few thoughts first to the pupils of this academy, and then to the trustees.

#### PUPILS OF THE GENESEO ACADEMY:

This has been an eventful session. A glory such as earth knows not of, has rested upon this institution. The gospel seed, which was sown in the furrows of the winter of 1852, has yielded a harvest more beauteous in tint than gold, and abundant far beyond the mea-

\* Minutes of Assembly, p. 98.—*DANIEL THATCHER* studied theology under the Rev. Dr. James Hall, at "Clio's Nursery," near Statesville, N. C. He was reported to the Synod of New York and Philadelphia, by the Presbytery of Orange as a candidate in 1780, p. 486, of Records, and as being ordained in 1782, p. 494. He first attended Synod in 1785. Dr. Foote, in his history of North Carolina has placed "Ga." opposite to the name of Mr. Thatcher, intimating either that he came from Georgia, or acted as missionary in Georgia, probably the latter. He was a member of Orange Presbytery in 1788, at the formation of the General Assembly. He afterwards joined the Presbytery of South Carolina, and doubtless laboured in Georgia. Whilst a member of this Presbytery, he was appointed by the General Assembly a missionary to Western New York, in 1795. He was the first missionary appointed by our Church, who gave up his whole time to the work. "Resolved 1. That Mr. Thatcher be appointed a missionary *till the next General Assembly*, to commence his labours as soon as convenient at Wyoming, [Pa.]; to proceed up the river to Tioga Point, Newtown Point, Great Flat, and to the Seneca Lake, &c.; and to visit the several settlements in that course, and in the Genessee country," &c. Minutes, p. 98. In 1796, he was reappointed for another year to the same route, and again in 1797. In 1796, the Presbytery of South Carolina dismissed him to join the Presbytery of Hudson; but it does not appear that he ever joined the latter Presbytery. His death, which occurred in 1797, is thus recorded in the Minutes of the General Assembly of 1798. "It appeared that Mr. Thatcher went out on the mission assigned by the last General Assembly, and died in the month of August, in the discharge of his important trust, *to the great loss of our Church*," p. 139. His narrative as missionary "could not be found," p. 155. But the records of his life abides in the churches he was instrumental in organizing in Western New York, and perhaps in the Carolinas and in Georgia.



asures of commerce to calculate. The community, the Synod, the Church, the friends of Christian education throughout the land, have rejoiced that the Holy Spirit has here won youthful hearts to the knowledge and love of Christ. The better instruction of heaven has been added to the good lessons of earthly wisdom. Keep that whereunto any of you may have attained, and press forward for an increase. There are parents here, who have no higher earthly joys than those which are blended with yours. Like the rivers of Eden—which many suppose to have intermingled their waters, and then flowed out separately again from the garden—the joys of their hearts mingle with the joys of your hearts in the Eden of household love, and the stream of their lives flows on with a tide gladdened from its contact with yours. Remember how much your future is depending upon present improvement. Study diligently, pray earnestly, live righteously. Take care what principles you adopt, what books you read, what companions you choose. Honour your teachers. If any of you have not commenced a religious life, begin without delay. May you all possess the hopes and the enjoyments of pure and undefiled religion. Then shall the true aim of a Christian education be fulfilled, when you shall be prepared for the duties of this world, and of the world beyond it. As youth is the period of academic instruction, so the whole of life is the term time of a preparation for eternity. May God bless you in your youthful pursuits, and cause you to reign with Him on the Temple Hill of the New Jerusalem!

GENTLEMEN, TRUSTEES OF THE INSTITUTION:

It is said that Cardinal Pole, in the early days of the English Reformation, offered the Pope to subjugate the nation back to the Roman Church, "by dealing with the consciences of dying men." The idea was that he could recover the lost temporalities of the Church by extorting death-bed charities, and by leaving impressions of peculiar sanctity in his ministrations in families. Gentlemen, yours is the task, more pleasing and more hopeful, of superintending an institution which deals with the consciences of the living young. Instead of exacting temporals in a dying hour, you aim through grace, at imparting in life spiritual gifts which shall be eternal. Your academy offers the richest legacy that can be bequeathed to an immortal soul—a training in learning and in religion, in the qualifications for an immortal existence.

Gentlemen! Your institution appeals for public support. Its success should not be hindered by the want of an adequate endowment. Even after the present efforts of endowment have been crowned with success, more should be added to enable the academy to pursue a still higher career. Cardinal Pole's plan might be acted upon with Protestant propriety, so far as a legacy from friends, freely bequeathed for the glory of God in advancing Christian education, may be regarded as a suggestion (by contrast) from the Roman practice of extorting from the dying. Let no effort be spared, gentle-

men, to finish the work of endowment, so far as your own agency shall have the privilege of superintending it. The Geneseo Academy, organized on the true principles of a Christian institution, **MUST BE SUSTAINED.** Its blessings who can describe? Who can count the stars of a glorious night? The more magnificent the telescope, the more difficult the work! As the gazer, rapt in the calculations of his earnest task, would be overtaken by the glowing beams of the morning, so those who would attempt to enumerate the blessings of a Christian institution, and explore the expanse of its unfolding destiny, must count, and watch, and pray, until "the day breaketh," and the eye of sense is met with the light of glory.



## GENESEO ACADEMY.

UNDER THE CARE OF THE SYNOD OF BUFFALO.

THE Synod of Buffalo having taken this Institution under their care, design to place it upon the best possible foundation, and make it an efficient instrument in advancing the interests of Education. They have secured an able and effective corps of Teachers, and provided ample facilities for a most thorough and extensive course of study.

The Trustees of this Institution will throw around it those healthful, moral, and religious influences, which cannot fail to inspire confidence in the minds of parents and guardians, and make it a seat of Literature and Science, as desirable, as its location is distinguished, for its grand and beautiful scenery.

### EXPENSES PER QUARTER—TWELVE WEEKS.

|                                                       |        |
|-------------------------------------------------------|--------|
| Tuition in First Class, . . . . .                     | \$6 00 |
| “ in Second Class, . . . . .                          | 4 50   |
| “ in Third Class, . . . . .                           | 3 50   |
| Room Rent, . . . . .                                  | 1 50   |
| Incidental Expenses, . . . . .                        | 38     |
| Drawing, . . . . .                                    | 2 00   |
| Modern Languages, each, . . . . .                     | 1 00   |
| Chemical Experiments, . . . . .                       | 1 00   |
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Board may be obtained in the Hall at \$1 63 per week; in private families at prices ranging from \$1 75 to \$2 per week.

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REV. C. VAN RENSSELAER'S

DISCOURSE ON

RELIGIOUS EDUCATION IN COLLEGES.

C. SHERMAN, PRINTER.

19 St. James Street.



Religious Instruction in Colleges:

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# A DISCOURSE

DELIVERED AT THE

INAUGURATION OF JOHN W. SCOTT, D.D.,

AS

PRESIDENT OF WASHINGTON COLLEGE, PA.,

ON SEPTEMBER 20th, 1853,

BY

CORTLANDT VAN RENSSELAER, D.D.,

CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION.

BY APPOINTMENT OF THE COMMITTEE OF THE SYNOD OF WHEELING.

PHILADELPHIA:

1853.

“The Committee *ad interim* of the Synod of Wheeling voted their thanks to Dr. Van Rensselaer, for his most excellent and appropriate address relating to religious influence in collegiate education, delivered by their appointment; and they also respectfully request a copy of said address for publication.”

H. G. COMINGO,  
Chairman of Com. *ad. int.*

Washington, Pa. Sept. 21st, 1853.

Washington, Pa., Sept. 21st, 1853.

To the Rev. DR. VAN RENSSELAER:

Dear Sir:—The undersigned were appointed by the Trustees of Washington College, a committee to request a copy of your excellent address, connected with the Inaugural exercises, with a view to its publication.

H. G. COMINGO.  
A. D. CAMPBELL.  
THOS. MCKENNAN.



FATHERS AND BRETHREN OF THE SYNOD OF WHEELING,  
TRUSTEES OF WASHINGTON COLLEGE, AND  
FRIENDS OF CHRISTIAN EDUCATION,

“THE importance, nature, and extent of religious instruction in colleges” is the subject assigned for one of the hours of this Inauguration Festival. I rejoice in the magnitude of the theme. It is a good thing to stand among the mountain ranges of the moral creation; to look upon the awe-inspiring altitude and expansion of topics involving human destiny; and from the clefts in the rock to catch glimpses of the goodness of God’s truth passing by in unspeakable majesty.

The elevated themes and associations of education are appropriate objects of our meditation to day. Our faith is aided by sight. An institution stands before us, covered with the ivy of half a century, and hallowed by the prayers of the pioneers of Western Pennsylvania. If those men of precious memory were in the land of the living and in this assembly, with what fervour would they pray “GOD BLESS THE COLLEGE!” Their joys would mingle with ours in the repair of its breaches, the building of its towers, the endowment of its resources, and the increased sympathy of the Church and of its friends. To them, as to us, *religious instruction* would be of paramount interest on this auspicious occasion. And oh! if we had seen the visions of glory, which have greeted their eyes in the revelations of a better world, what light and zeal might irradiate the speaker in uttering, and melt the hearers in acknowledging, the truth pertaining to this discussion. The help that we all need in our weakness, do thou, God of our fathers, supply!

I. The first point, that claims consideration in opening the assigned discussion, is the general IMPORTANCE OF RELIGIOUS INSTRUCTION IN COLLEGES. Its nature, and the extent of its introduction, depend very much upon the opinions entertained of its value.

1. Religion has claims for admission into a course of liberal education, as *the chief branch of human knowledge*. It is pre-eminent among the acquisitions of men, yea, and of all created beings. The highest kind of learning and wisdom is that which relates to God, his existence, attributes, government, plan of grace, and the duties of a state of probation. Deprived of this knowledge, a course of education would be comparative vanity. The scriptures, which are our rule of faith and practice, lay all the emphasis of training upon training in *religion*. The object of the covenant, of divine commands and of promises, is “nurture in the Lord”—a glorious end, ever kept in view on the pages of revelation. Secular knowledge has indeed its place, and a prominent place in all instructive arrangements.

Connected with the developments of the human faculties, and with preparation for usefulness in life, it necessarily forms a component part of all mental acquisition. But no knowledge of earth can compare with the knowledge of God. The latter excels in nature, is supreme in value, and endures eternally amidst the grandeur of its heavenly home. Religion has the right of admission into a course of education on the broad ground that it includes the highest branches of learning.

2. The *true nature of education* demands religious as well as secular instruction. Education is a science, founded upon a survey of the human constitution, and naturally expands into three great divisions. It is partly *physical*, in consequence of the union of the soul with the body. This department of education deserves more care than is commonly allotted to it. Some knowledge of the structure of the human frame, of physiology, and of the laws of health, may wisely be incorporated into the college course. *Intellectual* education, which has almost monopolized the public training period, originates also in the nature of man. The mind requires both illumination and discipline. All its faculties demand cultivation, and cultivation in harmony. The memory, the reasoning power, the imagination, the taste, each gain or lose as the mental constitution receives appropriate development in all its parts. A one-sided education is defective on philosophical principles, because the mental constitution enjoins the proper training of every faculty. For a similar reason, *moral and religious training* belongs to the educational course. Conscience, rather than reason, is the characteristic of man. The power of obedience to moral law, of worshipping God, of discharging duty in the perception of obligation, of partaking of an incorruptible inheritance through the blood of the Cross and the grace of the Spirit, marks the human race with a distinction of glory. The moral faculties have, therefore, the same kind of sanction in human nature, the same scientific right for admission into the educational course as the intellectual. If education, as has been intimated, becomes one-sided when one or more faculties of the mind are cultivated at the expense of others, how much greater is the calamity when a whole class of faculties are consigned to neglect, insubordination, and dishonour. The Grecian sophists depreciated man's moral nature in their methods of instruction; but scarcely more so than the liberal philosophers, and often Christians, of the present day. Religion can hardly be said to be a branch of knowledge in many of the institutions of the country. It is taught incidentally rather than authoritatively and systematically. It is sometimes introduced with perhaps a latent purpose to save appearances and to satisfy weak suggestions of conscience, and too frequently it is left in the predicament of an "optional study." The educator should protest against this disparagement. The study of religion is founded upon true philosophy, and is a deduction from the very constitution of the human soul. The instructor, who omits it from his course, impairs the perfection of his work; he is like a sculptor who, in chiselling to

the nicest standard of art portions of a beautiful statue, leaves other portions a mass of unwrought, misshapen marble. The physical, mental and moral constitutions have each irresistible rights in education. They form three natural departments, united by the very notion of their distinctness, and one by the bonds of their separation. They constitute the triangle of practical measurement, the base lines in the survey of life, by which the great problems belonging to the sphere of man's destiny are calculated with a moral, partaking of the nature of mathematical, certainty.

3. The *prosperity of literary institutions* depends upon their honouring God in the inculcation of religion.

A college is a little community by itself, and has its laws of life and government. The question whether such a community can flourish without religion, is intuitively answered by all who have a just sense of the value and power of the gospel. It will be sufficient to state, without expanding, three ideas in regard to the dependence of literary institutions on religion. 1st. God honours them that honour him. A college, whose course of instruction excludes divine things, has no scriptural warrant to expect prosperity. 2d. The internal administration of an academic institution depends upon those genial influences which have their growth and cultivation in Christianity. And 3d, the community will have no confidence in colleges, whose curriculum disowns divine truth. The number of its patrons must be necessarily small. If religion is connected with the prosperity of society at large; if it forms the foundation of public virtue and morals; if it cherishes industry, order, subordination; if it binds together all classes and interests, and advances the general condition by its benignant sway and divine sanctions, then religion must be as useful for a College as for the State. Its incorporation into a course of instruction is a matter of policy as well as of obligation. Henry Martyn was accustomed to say that the existing plans of education crucified Christ between two thieves, the classics and mathematics. There is much substance in the remark; and the curse which fell upon Jerusalem will fall on the degenerate hill of science. Institutions which dishonour the Lord of glory cannot expect the favour of his Providence. The true basis of collegiate prosperity is religion. May Washington College be prosperous in the homage it renders to God and to truth!

4. The *interests of Church and of State* are identified with the inculcation of religion in colleges. A primary design of all the early colleges in the United States was to assist in the education of ministers. Thorough mental and moral discipline, and enlarged acquisitions of knowledge are useful, if not necessary qualifications in discharging the functions of the sacred office. Our fathers wisely established institutions with the view of furnishing the opportunities of education to the youth of the church. All our theological seminaries require, as terms of admission, a college diploma, or its equivalent. So that colleges are still, as they always have been, the training places of ministers. Religion, therefore, should occupy an



appropriate prominence among the objects of youthful study and acquirement. We do not advocate the introduction of what might be regarded as properly, professional studies, but simply those which concern every christian scholar in his early career. If the right kind of religious instruction were furnished at this preparatory period, there cannot be a doubt that the church would have ministers of more enlarged scriptural knowledge, and of a richer practical experience, as well as an increase of numbers. Corresponding advantages would be realized to the educated membership of the church. The *State* is also concerned in this whole subject. Her judges, her legislators, her rulers, her civil officers of high degree, usually acquire in collegiate life the preparations for future eminence. Our argument is strengthened, therefore, by all the considerations which render morals and religion important requisites in the public service. Further than this, educated mind, whether in public or private, directs the common mind, and largely contributes to the formation of public opinion. Every private citizen, who has received a liberal education, generally possesses in the community where he lives, an influence proportioned to his intellectual and moral character. How unspeakably important, in all these views, is the exaltation of religion in our institutions of learning! Church and State unite in representing to every college in the land that religious and civil interests, of every kind and degree, are depending upon the principles of education adopted and applied within their walls.

5. Another thought on the topic under discussion is, that the *eternal welfare of thousands of students* depends upon the relation religion is made to sustain to the college course. Many of the students come from families where little or no religious instruction has been imparted; whilst others who have received christian nurture, are yet living without hope and without God in the world. The large majority of young men in our institutions of learning profess no practical knowledge of Christ. Can it be a serious question whether they shall be met with views of truth and immortality in the midst of their literary pursuits? What shall it profit a student if he shall gain the whole world of knowledge and lose his own soul? Or what amount of learning can he give in exchange for his soul? The collegiate period is unquestionably an influential one in the formation of mental and moral character. In the great portrait-gallery of graduates, half a century does not obliterate the characteristics of classmates; and age makes a less difference in moral than in physical traits. As the young man leaves college in character, so he commonly leaves life for eternity. His salvation trembles in the balance between the literary and the religious. Behold the scale is making a move in the wrong direction! Educators for eternity, throw ye in the weight of truth at the crisis which registers immortal destiny!

Literary institutions are favourable places for the inculcation of religion. Wonderful have been the revivals of religion which have blessed the more evangelical of our American Colleges! These are



but the first fruits of a glorious harvest laid upon the altar of redemption. God commonly bestows blessings as the reward of means used in dependence upon His grace. Harvard University has had no revival for more than a century. A departure from the faith and zeal of evangelical christianity has there received a terrible retribution which demonstrates in another form the problem of the true relation of religion to a college. Did we but trust God more, and evangelize the whole curriculum of studies in our schools, academies and colleges, how many precious youth instead of meeting a dreadful doom might be made heirs of everlasting life! President Edwards thus alludes to the importance and practicability of mingling divine with human learning in colleges:

"I have heretofore had some acquaintance with the affairs of a college, and experience of what belonged to its tuition and government; and I cannot but think that *it is practicable enough so to constitute such societies that there should be no being there without being virtuous, serious, and diligent.* It seems to me to be a reproach to the land that ever it should be so with our colleges, that instead of being places of the greatest advantages for true piety, one cannot send a child thither without great danger of his being infected, as to his morals; as it has certainly sometimes been with these societies: it is perfectly intolerable; and any thing should be done rather than it should be so. \* \* \* \* \* And, as thorough and effectual care should be taken that vice and idleness are not tolerated in these societies, so certainly the design of them requires that EXTRAORDINARY MEANS SHOULD BE USED IN THEM, FOR TRAINING UP THE STUDENTS IN VITAL RELIGION AND EXPERIMENTAL AND PRACTICAL GODLINESS; so that they should be holy societies, the very place should be as it were sacred; they should be, in the midst of the land, fountains of piety and holiness. There is a great deal of pains taken to teach the scholars human learning: there ought to be as much, and more care, thoroughly to educate them in religion, and lead them to true and eminent holiness."

"TO TRUE AND EMINENT HOLINESS!" Oh, how different the views of this "man of God," in regard to the purposes and resources of a literary institution, from those entertained by secular educationists and opposers of religion!

Let it be remembered that there are causes always at work to undermine the faith of students. Mere secularity is itself an awful temptation. Literary diligence is a snare to the youthful mind. Scepticism, which sweeps through the darkness of the world's sky with its coma of terror, sometimes makes a college the focus of its course. Intemperance, gambling, debauchery find ready victims among the young. In short, religion can alone give security against the fatal temptations, which invade collegiate life. Fathers, when they grasp the hand of their son, going for the first time to college, and mothers when they give their farewell kiss in tearful love, little realize how much of the future of the young collegian's destiny is almost irrevocably fixed upon his return with the diploma in his hand. The

endless happiness or misery of multitudes of youth is depending, under God, upon religion as an element in education.

The importance of keeping God's truth before the mind and conscience of literary young men cannot be too earnestly and solemnly appreciated by institutions of learning.

II. The NATURE of the religious instruction to be given in the College course, now comes under consideration. This will be developed in answering the question, "What is the *object* of the instruction to be imparted? The object can be nothing less than to save the soul. The students should be taught those things, which are suited through grace, to bring them to Christ and to promote the religious life. They need the instruction common to "man's estate of sin and misery," including the special adaptations which belong to a course of literary training. The nature of all religious instruction is historical or general, doctrinal, and practical.

1. A knowledge of *Bible history* is an important part of Christian learning. The historical portions of the Old Testament, contain records of Providence and Grace which unfold the plan of Salvation. For four thousand years God was preparing the world for the reception of Christ. Promises, prophecies, types, ceremonies, statutes, sacrifices, sacraments, all the provisions of the ancient dispensation were witnesses to the coming day of redemption. The mighty scheme which God was thus elaborating for ages, ought to pass in studied procession before the mind of the youthful scholar. There is a wonderful tendency in this historical knowledge, to remove scepticism, and to deepen and solemnize the impressions of christian truth. As the world needed the discipline of the ancient dispensations, preparatory to the era of the "fulness of times," so an attentive study of all the divine arrangements which educated the human mind into the expectation and reception of the Messiah is, from the nature of the case, highly promotive of christian docility and faith in all ages. The ante-diluvian, patriarchal, mosaic and christian dispensations, like the studies of the four collegiate years, are bound together by the ties of relative arrangement, intimate communion, and harmonious progression. The knowledge of Bible history, in all its parts, enters into the very idea of christian instruction. Much general knowledge, pertaining to Biblical antiquities, the evidences, geography, interpretation, &c., is included under this particular head.

2. *Doctrinal* knowledge should be taught in colleges, as a part of religious instruction. Mere morality is insufficient. God has never taught salvation through morals. The precepts of the moral law are necessarily included in religion; and hence a clearer exhibition of their nature and of their authority has been made by revelation. But revelation stops not at Sinai. Its pillar of fire and cloud of glory lead a wandering world, through the track of ages, to the cross of Christ. The Gospel proposes a system that is remedial in relation to law. The atonement of the crucified Saviour is necessary to deliver the sinner from legal doom, and to advance him to the condition

of spiritual obedience. The doctrines of grace, having glory above mere moral precepts, must be embraced in a course of instruction.

Doctrinal knowledge must, further, be distinguished from general, indefinite, or what the world calls "unsectarian," views of religious truth. There is no substitute for thoroughness of inculcation. Far be it from us to exalt creeds above the Bible. Their value consists in their conformity to the Scriptures. When a church, comprising piety and learning in its membership, honestly believes that her confession of Faith is scriptural, she ought to teach it in all meekness and boldness. There is nothing like "the truth, the whole truth, and nothing but the truth." The world has had too much experience of Presbyterian doctrines to doubt their salutary influence on old and young, on individuals and communities, and the church herself living on the truth of her adopted articles and enjoying the blessed experience of their suitableness to human want, ought to be ever forward in propagating them at her domestic altars, in her institutions of learning, and in her public congregations. God has blessed the doctrines of our catechism and other standards in the conversion, sanctification and salvation of souls. Better weapons and armour cannot be found for the day of warfare. The truth that brought our fathers to glory is the truth for us and for our children. Let us teach doctrine above morality, and doctrine according to our own standards.

3. The nature of the religious instruction, suited to colleges, also includes the *practical*. And this in three aspects. 1st. Practical, in order to lead the soul to Christ; to win the youthful student to commence a religious life. Any thing short of this is a failure. "The chief end of man is to glorify God and to enjoy him forever." All the knowledge, the counsels, the exhortations, communicated to college students, ought to have a reference to their highest interests for time and eternity. "The redemption of the soul is precious, and it ceased forever." 2d. Practical, in order to promote the formation of Christian character on a high standard. The students, if pious, should be so familiarized with the characteristics of vital religion, as to understand its nature and be encouraged to press forward for its attainments. The fact that some of them are looking to the ministry as their profession, renders still more important the cultivation of the Christian graces, as one of the ends of instruction. Piety may become vigorous or may languish, according as it is nurtured, or left to itself. The piety of students needs to be wrought within, and then brought without. Like the weaver's shuttle, instruction should go to and fro, running truth and practice into the texture of the soul. 3d. Practical, in the sense of a general regulation of life. If the religious knowledge communicated fails to lead to Christ and to practical piety, it may at least subserve the interests of morality. The public opinion of a Christian institution ought to be formed and arrayed against vice. Profanity, intemperence, gambling, licentiousness, cannot ordinarily make head-way against the power of truthful teaching and training.

The general nature of the religious instruction to be communicated



in colleges, then, is, *first*, historical and general; *secondly*, doctrinal; and *thirdly*, practical. Let us now inquire how far this instruction may be wisely carried.

III. The EXTENT, to which religious instruction may be conducted in colleges, is a question upon which unanimity of opinion cannot be expected, even among ardent friends of Christian education. I shall endeavour to carry with me the judgment of my respected brethren here assembled, according to the best light given me—premising that although I speak by their authority, they are not responsible for my sentiments.

It is obvious that religious instruction may be conducted either formally by text-books and recitations, or more generally by means of the other opportunities incidental to the college community.

I shall *first* consider the subject in connection with TEXT-BOOKS AND RECITATIONS.

1. All will admit that the *Scriptures* should be studied in a Christian institution. The Bible is pre-eminently the great text-book of human learning in all stages of education. It is a matter of astonishment that, amidst all the plans for enlarging the college course and making provisions to increase its general influence and usefulness, so little homage has been paid to the word of God. Written by the greatest men through divine inspiration; its subjects comprehending antiquities, doctrines, morals, prophecies, miracles, biographies, of permanent interest in all ages; adapted above all books to awaken and train the intellect; replete with sublime imagery, poetry and eloquence; containing the charter of human liberty and of national prosperity; and bringing personal gifts of life and immortality to a fallen, dying race; the Bible ought to be rescued from its educational by-place, and be the acknowledged “book of books” in the literary course. The sentiment advanced for your consideration, is that the Bible should be studied at College, in the English, Greek and Hebrew languages; and so studied as that its entire contents shall become familiar to all the students.

The *English Bible* naturally forms the basis of instruction. So remarkable is the merit of this translation and so auspicious the circumstances in which it was undertaken, that the translation may be almost called the inspiration of Providence. God’s truth was taken from its Hebrew ark of shittim wood overlaid with gold, and deposited, wide open, on the solid-gold table of Anglo-Saxon literature. The English version is now the standard of the language. The rich utterances, in our mother tongue, of God’s ever-living truth, should be among our habits of thought and speech, from the lisps of the nursery to the graduation in college halls. I maintain before God and angels, and the Synod of Wheeling, and the trustees of Washington College, and this Christian assembly, that the Bible in the English language, ought to be studied through and through, by every youth sent here for education. The definite mode of accomplishing this important end may be left to those who are charged with the



supervision of the institution ; but as something may be expected on this point from the speaker, a few suggestions will be made, hereafter.

The use of the English version does not supersede the study of the scriptures in the Greek and Hebrew languages. The *Greek Testament* is commonly studied, in some of its parts, in our American colleges. It is worthy of consideration, whether it ought not to be studied entire, without any omissions. As a means of mental discipline, of perfecting a knowledge of Greek literature, and of bringing the mind in contact with the most important and latest revelations that Heaven has given to man, the Greek scriptures have a fair claim for at least one thorough perusal in a four year's course. Every class in college should be engaged a part of every term in surveying the riches of God's grace in Christ, through the medium of God's selected language.

The *Hebrew* scriptures have also good claims to be received into the curriculum of a liberal education. *First*, because the Bible is the standard of faith ; and every educated man ought to be able to consult the original text, written by holy men of old as they were moved by the Holy Ghost. *Second*, because the Hebrew is the oldest, as is supposed, of all existing languages, if indeed it is not the original language ; and therefore every scholar ought to drink at this old moss-covered spring. *Third*, because the Hebrew, like every other language, has the tact of cultivating the judgment, improving the taste, sharpening the memory, and accomplishing useful purposes of education. *Fourth*, because a knowledge of the Hebrew will afford much satisfaction and pleasure in after life, as a department of learning within reach and mastered by youthful diligence. *Fifth*, because the Hebrew has an important relation to the Arabic, Syriac, Ethiopic, and other cognate languages. *Sixth*, because candidates for the ministry, who are in considerable numbers in all our colleges, would be greatly advanced in their theological education by the study of the Hebrew.\* *Seventh*, because the Hebrew would introduce college students to a closer acquaintance with the word of God, the principles of its interpretation, and the great truths treasured up by the Spirit in pure, idiomatic language. And *Lastly*, because the Hebrew is likely to be of more permanent value to the general student than some of the studies in the ordinary college course.

These views of the English version and of the Greek and Hebrew originals do not, as is conceived, claim too much for the Bible, as one of the classics in education. Reason and revelation unite in giving such a prominence to the divine word, as is due to its Author, its subjects, and its present and everlasting rewards.

2. Next to the Bible, come the *Catechism*, *Confession of Faith*, and other standards of the Presbyterian Church. "The Catechism

\* The Free Church of Scotland requires a knowledge of the Hebrew before commencing the study of divinity. Is it not time for our own Church to make this improvement in her theological course?

in a college"! Yes, let the light of the Westminster divines shine upon childhood, youth, manhood and old age! There never was an uninspired book that delineated truth in greater purity, with better arrangement, in terser language, in more Catholic spirit, or with more permanent adaptation to the wants of the soul. Dr. Green, during his administration at the College of New Jersey, required all the students to learn the Catechism of their respective Churches. The Presbyterian young men of course studied the Shorter Catechism. There was no dispensation from the rule, except where a denomination had no Catechism, and then a substitute was provided. It is related that two students of the Society of Friends asked to be excused from any *memoriter* religious exercise, on the plea that the Friends never had used any Catechism. "No, young gentlemen," said the President, "I cannot excuse you. Please to learn the whole of the sermon on the mount." As the sermon on the mount contains one hundred and eleven verses, the religious exercise of the young Friends was no great easing off from the study of Westminsterianism.

The *Confession of Faith* and the *Form of Government* of the Presbyterian Church ought to be studied in our colleges, either through lectures, or by recitations, or by both. As a young man grows up in knowledge, he should be instructed in all the doctrines of truth. No family-teaching can supply the demands of the collegiate period, and render unnecessary careful attention to the standards of the Church. If truth be the ally of holiness, then clear and definite views of it are of great practical importance. And our youth can only be established in the faith and kept secure amidst the temptations of error and the delusions of proselytism, by understanding the nature of our doctrines as set forth in the scriptures.

Our Presbyterian institutions must be mindful of their covenant obligations in this day of taunting liberality. Even the world will honour us for the conscientious discharge of duty. The temptations to abandon our own youth to diluted doctrinal instruction, for the sake of conciliating other churches, is a device whose day is past. All latitudinarian pretexts of Christian liberty are equally shallow. Principle and policy require that our educational course should be imbued with love to our own Church, in her doctrines and form of worship. Let the true blue, studded with the stars of our faith, wave upon our ramparts and towers, rallying our own, and creating in others respect and good will.

3. Religious instruction in colleges should be carried to the extent of using works on the *Evidences of Religion, Natural and Revealed*. This department, in its proper acceptation, includes a wide range. Alexander's *Evidences of Christianity*, Butler's *Analogy*, Hornes' *Introduction*, Paley's *Natural Theology*, &c., are exponents of its richness. In proportion as our Academies rise to the use of any of these or similar text books, our Colleges may substitute other works. The Bible in its evidences is a great department. Infidelity has been labouring to assault the strongholds of Biblical truth by a boastful

array of learning and literature. Our collegiate course is bound to supply the clew to escape from this subtle labyrinth, and to enable our educated young men to come forth under the guidance of true learning.

4. Religious instruction in colleges should be pursued to the extent of a thorough elementary course of *mental and moral philosophy*. A close union exists between philosophy and theology. Inquiries respecting the powers and susceptibilities of the human mind, the laws which govern its phenomena, the influence of motives on the will, the nature of virtue, the standard of moral rectitude, almost necessarily determine views of divine truth. Jonathan Edwards' philosophical works have done more to establish Calvinism in the world of intellect than all the sermons he ever preached. Cotemporary with him, Dr. Francis Hutcheson, the father of speculative science in Scotland, taught alluring heterodoxy from the Chair of Moral Philosophy in the University of Glasgow, and had an active agency in scattering the seeds of Unitarianism over Scotland and Ireland. The German philosophy of the present day is allied with the prevalent rationalism and skepticism in the land of the Reformation. It is impossible to deny the relation between mental and moral science, and systems of divinity. Our students must be furnished with the true outlines of these sciences, in order to be established and fortified against "philosophy falsely so called." The popular mind of the Church, not being ordinarily disturbed by abstract speculations, may have prejudices against these high and interesting literary pursuits; but it is necessary to resort to them in order to maintain "the old landmarks" and drive back invaders from the heritage of truth.

The question now arises how the religious instruction, whose extent has been sketched, can be inlaid into the college course; how the Bible in the Hebrew, Greek and English; the standards of the Church; works on the Evidences, and on mental and moral philosophy, can be taught without injury to the usual studies.

(1) The great principle to be adopted, in order to carry into practice these views of religious instruction, is that *one recitation each day* should be devoted by every class to some one of the branches indicated. If an hour, or some days perhaps half an hour, can be spared, the work can be done. Let it be remembered in vindication of this allotment, that the religious is really the most valuable part of education; that it disciplines the mind whilst it cultivates the moral affections; that there is great variety in the subjects of the department; and that Christianity has been long dishonoured by accepting a subordinate position. Divine truth has been consigned to a retired niche in the training Palace of all nations, instead of being elevated to the central platform beneath the dome. A daily recitation in the Greek, or Hebrew, in the doctrinal standards of the Church, in the evidences or antiquities of the Bible, or in the topics of mental and moral philosophy, would give impressions of divine things to young men, not readily eradicated in after life. This daily recitation could be conducted in entire harmony with a thorough classical and mathematical



course. All that is necessary to honour religion in education is *the will to do it*.

(2.) In addition to the regular daily opportunities offered in the recitation room, God has set apart the *Sabbath* for definite religious instruction. The Sabbath in a college! alas, how little is made of its precious, sacred time! Besides the public exercises of religion in the house of God, the Sabbath has a right in the college, as in the family, to private instruction. Dr. Green introduced into Nassau Hall a College Bible class, which in his administration was made an instrument of usefulness, as well as honour, to the cause of Christ. He required the presence both of the Faculty and students; and if one of the Professors was absent, the President personally inquired into the reasons. After going through with the recitation, which was usually on four chapters of the Bible, in the Old and New Testaments alternately each week, he was accustomed to conclude with an earnest, practical exhortation, which was regarded by many of the students as the most eloquent, impressive and useful of all his discourses.

The influence of a good Sabbath service has always a happy influence on the religion of the week. When the daily recitations on the direct or collateral topics of Christianity are aided by the authority and power of the Lord's day, the result of the whole is immeasurably increased. Like the second column of a line of figures in simple arithmetic, Monday is begun by carrying forward at least *ten* into its figures.

Now to this whole scheme of religious recitations in colleges, many will bring forward *objections*. Some of these objections will be here briefly noticed, before proceeding to consider the other methods of exerting a religious influence upon students.

1st. One objection is that "the thing is *impracticable*." But it *HAS BEEN DONE!* Luther did it at Wittenberg and Calvin at Geneva. Both of those Universities were as distinguished for religious as for general learning. Even the German universities of the present day include the Hebrew among their studies on the general ground of classical consistency. The Puritans of New England early infused religion into the studies of Harvard and Yale, or rather they based every thing upon it. At Harvard, the students were accustomed to read the Hebrew Bible at morning prayers and the Greek Testament at evening prayers. President Quincy says that "In every year and every week of the college course, every class was practised in the Bible and catechetical divinity. At the beginning of the last century, the Assembly's catechism *in Greek* was recited by the Freshman class, and Wollébius' and Ames' system of Divinity, by the other classes. Wollébius, Ames, Medulla, and the Assembly's catechism *in Latin*, were also studied at Yale." At the present day, the schedule of studies in Hanover College, under the supervision of the Synod of Indiana, provides for a daily, or tri-weekly, recitation by all the classes on some of the subjects related to religion. It is, therefore, perfectly practicable to make enlarged provisions for



Christian training in colleges. The students will pursue such studies with interest, and the community will sustain all institutions which thus honour Christianity. The only impracticability is in the want of conscience to do the thing.

2d. Another objection is that "it would *interfere with the classical and mathematical course.*" This objection assumes that the classics and mathematics have a right to interfere with religion, which cannot be proved. Cæsar, Cicero, Demosthenes and Homer have no right to cast out Moses, David, and Paul who spake "as they were moved by the Holy Ghost;" nor have Euclid, Olmstead and Day any claim to supersede other prophets and apostles of the Lord. This controversy for greatness might be settled, as in the times of our Saviour, by bringing a child into the audience, for it was said, "Of such is the kingdom of heaven!" That declaration settled the controversy. Human destiny is eternal. The classics and mathematics must keep in their place, or at least not conspire against the great training element of religion. The fact is, however, that there is room enough for all, in the recitation room. No essential curtailment is required, especially in view of the advances gradually made in the college course, by leaving to the Academy what formerly belonged to the former. Washington college designs to enlarge its classical and mathematical course in the very act of making its religious improvements. It is perfectly clear that the highest purposes of a complete, literary education can be accomplished, in connection with a greatly increased attention to religious studies. Indeed, the true idea of a finished education consists in its harmony. The plea of "no time," like the plea of impenitence, is met by the answer "you must find time."

3d. Another objection is that "religion, pursued to this extent, becomes *professional, and more properly belongs to candidates for the ministry.*" I deny that the proposed amount of religious knowledge belongs exclusively to the clergy; and least of all that it is safe to commit to them the interpretation of the Bible in the original Hebrew and Greek. Mensuration, and surveying, and navigation, and the calculation of eclipses, may be said to be professional in a far truer sense than any of the studies recommended in this address. It is not professional but educational for college students to understand the original languages of the scriptures and the doctrines and evidences of religion. All that has been contended for is, that a student should be trained up in divine things, just as he is in the classics and mathematics. As his mind expands, his studies in all kinds of learning should be adapted to his advancing state.

4th. It has been objected that "the union of religion and learning *hardens the heart.*" It is sufficient to say that all experience is the other way. Secular learning, left to itself, has a natural tendency to allure the mind away from God and to promote self-sufficiency, worldliness and scepticism. Religion, brought into the affairs of every day life, is attended with the happiest consequences. The more it is studied the more, ordinarily, it is appreciated. Prudence is, of course, necessary on this and on all subjects. With the prom-

ised "wisdom from above," educators can daily bring divine truth before the mind under circumstances of unusual hope and promise. God takes care of His Word; and all objections will vanish before the witness of Providence.

5th. Only one more objection will be noticed, viz: "The course of instruction marked out is *sectarian*." Although this objection is generally urged by those who are great sectarians themselves, it deserves a candid answer. If religion properly enters into education, the persons who give instruction in seminaries and colleges are bound to teach it according to their own conscientious views. The obligations of conscience cannot be surrendered in the very act of discharging a religious duty. The Presbyterian Church is no more sectarian in her plans of education than in the ministrations of her sanctuaries; and her object in both cases being to teach the truth as it is in Jesus, she has no alternative but to do it in the terms of her own standards.

Experience shows that it is impossible to accommodate divine truth so as to make it acceptable to all classes of minds. Attempts to liberalize the Gospel deprive it in the end of its power. One portion of divine truth must be abandoned after another, until finally the remnant is scarcely morality. In this way religion has been driven from the common schools in many parts of the country. The best plan is for each branch of the church to establish colleges for its own youth, and to endeavour to perfect in them its own system of religious instruction. What might be gained in conciliating other denominations is lost in creating disaffection in our own ranks. Presbyterians may congratulate themselves in having a doctrinal system which united the churches of the Reformation. Our articles coincide with those of the Church of England, of the Congregational and Baptist Churches, and of almost all the branches of the great Presbyterian family. Our system is able to endure the stigma of sectarianism. It is a sectarianism that has been distinguished for good fruits, for morality, patriotism, active religion, and those virtues which unite families and communities in the bonds of christian brotherhood. If it has some severities, it is not destitute of qualities that have always commended it to the world. Our church has the manliness to profess openly its principles. Instead of meanly proselyting in the dark, it relies for success upon a candid and decorous exhibition of the truth. Until all christians shall merge their peculiarities in doctrinal articles which shall gain universal acquiescence—a consummation not yet attained—the Presbyterian Church is under obligations to give religious instruction according to her own standards, and in a spirit of charity and good will to all.

There are OTHER MODES of religious instruction besides the formal mode by recitation. These are of a more *practical* character, and are eminently influential, through divine grace, in turning to a profitable account the general and doctrinal knowledge already prescribed. The extent, to which religious instruction should be carried in colleges,

demands a consideration of these incidental opportunities, afforded by the organization of a literary institution.

(1.) The *exercises in the chapel on the Sabbath* are of great importance in promoting religious life among the students. There are few more interesting audiences than those composed of the classes of a college, and of the families of a Faculty. The congregation is indeed, a large household, all the members being grown to years of discretion and engaged in pursuing a common education. How the eloquence of Davies must have thrilled through the hearts of the young worshippers in Nassau Hall! Dwight worked a revolution in Yale College, through the power of God, which made his preaching efficacious in destroying infidelity and in leading many sons into glory. Dr. Green's administration at Princeton, was distinguished by pulpit energy and fidelity. A harvest field of the richest prospect is opened within the area of a literary institution; and he, who is girded by grace to wield the sickle of the Gospel, may bring home with rejoicing abundant sheaves of his careful labour. Revivals have been begun, and carried on, amidst the earnest discourses of presidents and professors, and pastors, unfolding life and immortality in the courts of literature.

(2.) *College prayers*, morning and evening, are impressive means in solemnizing the mind, and of leading the thoughts to God. Far too little importance, it is feared, is attached to these exercises. The mornings and evenings of the forty weeks of an academic year, afford opportunities, which, if heartily embraced, might bring down many a blessing from above. More attention should undoubtedly be paid to give interest, variety, simplicity, fervor, to these exercises. In addition to the prayers, a large part of the Bible might be read through, every year. The forty college weeks contain two hundred and eighty days, and if a chapter be read every morning and evening, there would be five hundred and sixty chapters read every year. These, added to the one hundred and sixty recited on the forty Sabbaths and to the number on week days recited in the Greek and Hebrew, would bring almost the entire contents of the Bible annually before the college. The psalms and hymns of the chapel have a delightful tendency to cultivate devotional feeling; and most graduates remember for many a day the solemnities of the college choir. In short, the devotional services of the morning and evening sacrifice, should throw a glory into the sky of knowledge, like unto the rich and mellow rays of the rising and setting sun.

(3.) *Recitations in general studies, not religious*, afford frequent occasion for the introduction of religious remarks. The classics, which bring to view the gods of Paganism, are open to the corrections and qualifications of Christian criticism. The natural sciences, especially astronomy, bring thoughts of God to the mind; and belles lettres may gather from the Scriptures the most appropriate and decorative illustrations. A word or two, thrown in with prudence, may perchance counteract scepticism, confirm belief, or add dignity and force to the truth. An arrow, shot at a venture, may enter between the



joints of the armour, at the height of the mental conflict. It cannot be doubted that a pious and judicious teacher may do much good by suggestive reflections on the topics of the ordinary recitations.

(4.) *The evening meetings in the week, for prayer and exhortation*, may be rendered greatly subservient to the cause of religion by some attention on the part of the Faculty. A weekly lecture properly devolves upon the immediate supervision of the College Officers; and the social prayer-meetings of the students might be occasionally attended for their encouragement and profit. Religion in a church and community is greatly influenced by these appointments for prayer and praise and exhortation. Minor though they may seem to the eye of sense, they open heaven to the eye of faith, and introduce the worshipper to his Lord and his God. A College Faculty, intent upon doing good among the students, will watch over the evening devotional meetings with a godly jealousy.

(5.) The cause of religion may be promoted in a college by the *administration of proper discipline*. As good morals and social order depend for protection upon the laws of civil society, so in a college, the authority of government must interpose in behalf of virtue, and for the subjugation of vice and immorality. Where evil habits have begun their work of corruption on a young student, they should be subjected to the mild and salutary restraints of discipline. It is in vain to have colleges, if wickedness walks unrebuked through their walls. "If the foundations be destroyed, what can the righteous do"? Virtue and religion need the safeguards of government. No ordinary vigilance must be put in requisition to detect and conquer intemperance, gambling and other college vices. The Faculty should make it well understood that they "do not bear the sword in vain." Discipline should be mild and firm. Dr. Dwight used to say that the chief concern in the administration of the affairs of a college was its discipline. For the adequate performance of its duties, great sagacity is necessary. Want of discipline will injure any college, whilst its proper exercise in a Christian spirit will overawe evil, promote virtue and religion, gain offenders, and contribute to the general prosperity of the institution. The government of God is sustained by discipline, and so must human governments, whether in the form of families, colleges, communities or nations.

(6.) Another mode of assisting the growth of religion in colleges is by *Christian intercourse and conversation*. False ideas of dignity would keep up a marked reserve between Professors and students. The two extremes of lofty official pretension on the one hand, and of a careless want of self-respect on the other, are to be alike shunned. Every condition of the social state has its duties; and among the duties of the College state is personal watchfulness of the Officers over the young men in the institution. Christian intercourse and conversation, conducted on scriptural principles of courtesy and prudence, cannot but exert the most benign influences. The tongue is never more "the glory of the frame" than when it speaks of



Christ to the young. There is nothing like a personal talk on religion, face to face. No substitute can ever be found for it. Love shows itself in the look, in the tone, in the manner, in the grasp of the hand, in the word spoken, in the nameless sympathizing signs of its gracious, living presence. Oh, how good it is for a Christian teacher to go and converse with his pupils! How thankful would parents be to know that colleges had men in them, who would personally counsel their sons, and give them the advice their temptations require! Oh, my brethren, is it all a dream that Christian intercourse may be preserved in a literary institution? May God in His grace mould Professors' hearts to condescend to students' wants!

The great JONATHAN EDWARDS, whose grave is by the side of Burr and Davies at Princeton, said: "I cannot see why it is not on all accounts fit and convenient for the governors and instructors in the colleges, particularly, singly and frequently to converse with the students about the state of their souls." The distinguished Dr. DODDRIDGE, in giving an account of his academy in one of his letters, says: "I will not, Sir, trouble you at present with a large account of my method of academical education: only would observe that I think it a matter of vast importance to instruct them carefully in the scriptures; and not only endeavour to establish them in the great truths of Christianity, but labour to promote their practical influence on their hearts. For which purpose, I frequently converse with each of them alone, and conclude the conversation with prayer. This does indeed take up a great deal of time; but I bless God it is amply repaid in the pleasure I have in seeing my labour is not in vain in the Lord." Thus speak these two great men, both of whom were instructors of youth. I am persuaded that the officers of every college in the land would find it for their own good, and for the good of the students, to do as Edwards and as Doddridge did.

(7.) Finally, much can be done to aid religion in colleges by the life and example of those who superintend them. The personal religious character of instructors is an indispensable element of the successful cultivation of piety in an institution of learning. Holiness of life must be known and read of all students; and there are no shrewder judges of human nature. Many a youth, who cannot well construe Greek, can read through formality, or lukewarmness, or wrong conduct, without consulting the lexicon of common fame. A teacher's character should be a model of religion. The whole subject of education has become so secularized in this country that the piety of a Professor, or teacher, is regarded among his secondary qualifications. It is impossible, however, to teach religion except through religious men; and as religion rightly occupies a high rank in the literary course, the teachers of all kinds of knowledge should all be religious teachers. This is one of the fundamental principles in Christian education.

IV. Having thus endeavoured, respected brethren and friends, to commend to your consideration the importance, nature and extent of

religious instruction in colleges, the general connection of the subject, as well as the circumstances of the occasion, authorize me to yield to the wishes of the Synodical committee in adding something on the relations of the Church to christian education.

Washington College is now a Synodical institution. Its President, elected by the Synod of Wheeling has been inaugurated, and will commence the functions of his important office under the authority of the Church. In vindicating church supervision in the work of education, it is scarcely necessary to say that whilst this is deemed a very important question in all its bearings, theoretical and practical, it becomes us to have charity towards all who differ from our views and who prefer colleges to be under the care of private corporations.

The arrangement between the Synod of Wheeling and Washington College is believed to be the best of all arrangements for conducting collegiate education, for the following reasons:

1. It is the *prerogative of the Church to guard the interests of religion*. If the principles of the preceding discourse are true, religion, by right and by policy, ought to be a prominent subject of instruction, even so prominent as to be daily inculcated by recitations and in other modes. A college is in fact a religious body, and not a political one. It is eleemosynary in the eye of the law; and originating in benevolence, its purposes can be best accomplished through religious men. The Church, which is the mother of us all, has the highest authority in religion; and therefore has pre-eminently the right to engage in christian education. The question is, not whether the Church is the *only* body that has this right, but whether it is one of the bodies, and the chief body, concerned. If religion forms a part of the college course, and if it is the prerogative of the Church to teach religion, then the Church may superintend a college, whenever she thinks the cause of religion demands it.

And here it may be remarked that the President of a college ought always to be a minister of the Gospel, extraordinary cases excepted. The nature of the instruction committed to him, is by the common law of colleges, chiefly of a religious kind; and the Church, which is the principal party engaged in the work, is properly represented by one of her highest official officers. So thoroughly is this idea admitted in New England that, at the last election of a President in Yale College, the gentlemen chosen, who was a layman, considered the election to the Presidency as a call to the ministerial office, and was actually ordained in view of it. However doubtful such an interpretation of a ministerial call may be, according to Presbyterian ways and customs, all will probably concur that the President of a college ought to be a minister of the word. The Church can best teach religion through her own authorized expounders.

Again. The church has a connection with education, not merely in her general claims to teach religion, but in her special interest in the young by *covenant engagement*. The human race are brought to the knowledge of God by training as well as by preaching. Christian nurture is an instrumentality, not second to any other.

God has ordained it for the perpetuation of religion in the world. The ministry preach the word, but parents, and teachers who are their substitutes, teach it and train up in it. The church has the admitted oversight of family instruction, and the session can exercise discipline, if it be neglected. Baptized children and youth are, according to Presbyterian government, members of the church; and as such their education is properly a matter of ecclesiastical supervision, both at home and at college. The church is under obligations to see that institutions are established to meet all the wants of the public educational course. Her own welfare is bound up in the welfare of her sons and daughters; and the covenant of God, sealed with baptism, commits to her the work of education, as part of her sovereign rights and sacred privileges.

Further; The church can give *higher security for religious instruction* in colleges than a private corporation. A body of men, perpetuating their own legal existence, some of whom are members of no church, differing in opinion as to the value of religious instruction, and fearful of making the institution sectarian, such a body cannot be ordinarily expected to meet the ideas of the church in spiritual matters. Indeed, it needs no argument to prove that the church will attend to the religious interests of a college, far better than a mixed corporation independent of her authority.

The general relations of the church to religion constitute a strong argument for her connection with educational institutions.

2. An additional argument is derived from the fact, that the church is *more conservative and stable* than self-perpetuating trustees. The defection of Harvard University is a lesson for the times. Never were there nobler and more pious men than in that old Puritan corporation in the days of the Mathers. The motto of the corporation seal remains the same, "*Christo et ecclesie*,"—for Christ and the Church. Yet that seal is held by men who "deny the Lord that bought them," and who entertain views of the church proportionally diverse from the original founders. A large amount of funds have thus been diverted from the great moral purposes of the donors. The independent corporation is Unitarian; although the Congregational churches of Massachusetts, as a body, disown that heresy.

Take another case within the State of Pennsylvania. Dickinson college, founded by Presbyterians, but now under Arminian influence, is another warning on the subject of private corporations. The Trustees had contentions among themselves; became embittered against each other; assumed unwise authority over the Faculty in regard to college discipline; and there being no higher power to control them, the institution declined, and they made it over, with all its buildings, its beautiful grounds, its library, its apparatus and its funds, to another denomination of Christians.

Religious bodies, are, indeed, liable to change and decline, like every thing human. But the church of the living God has promises of stability and perpetuity, which civil corporations can only share by deriving their life from her life.



3. Church superintendence in education has a powerful effect in *stimulating christian nurture at home*, and in *properly magnifying the subject in all its relations*. One of the great evils of the times is the prevalent neglect of religious training in families. Education having almost entirely passed out of the control of the church and been managed by the state and by private instructors and corporations, the community has gradually experienced a reaction, tending to depreciate the religious element everywhere. Not the least of the benefits, attending ecclesiastical supervision, will be the exaltation of the whole subject of christian education in the minds and hearts of God's people. The discussions and action of the church have already excited a new interest. Every school, academy and college, established with a definite view to the introduction of religion into the literary course, is an argument read and felt by fathers and mothers in behalf of increased parental fidelity. The supervision of education by the church, literally brings the matter *home* with new emphasis. Our ministers and elders have become more and more engaged. More sermons are preached; more responsibility is felt; more thought and conversation are elicited; more prayers are made; more work is done. You see how it is, brethren, within the bounds of the Synod of Wheeling. When did topics of christian education ever more fully engross the attention of christians? When were the obligations to train up youth in the ways of piety more impressively realized, either directly by the inward convictions of believers, or more indirectly by the formation of a sound public opinion? When were funds more easily secured to establish institutions of learning and religion, and more zeal, self-denial and holy energy exhibited in prosecuting the good cause? All public efforts for the Redeemer's kingdom have necessarily private relations of power. How the foreign missionary operations invigorate the religious life of families, and draw forth the interest and sympathy even of children! There is wonderful influence in christian organization. It extends far beyond its public manifestations, and in fact gathers energy for its perpetuation from the wide spread ingatherings, of silent, individual contribution. In Scotland, where ecclesiastical supervision in education has acknowledged sway, there is more thorough family religious training than in any other land. The harmony between the public and private management of the great educational interests, expresses itself in the religious character permanently inwrought into the whole system of training. Were Scotland to surrender her public ecclesiastical control to private individuals, or to the state, there is reason to apprehend a depreciation of religious responsibility in her households. The idea that families will do more for religious training in consequence of the deficiency in public institutions, is a "flattering unction," which neither reason nor experience will acknowledge as sound. Public defalcation is the indication of private fault; the breaking of the machinery but exposes the flaw. The delinquency of educational institutions can never expect to find supplemental activities elsewhere. The re-action is rather against, than in favour of other remedial agen-



cies. The true plan is to make public and private effort harmonious, correlative, mutually sustaining. One of the most hopeful of all the results of church supervision is the stronger interest it is likely to develop, in behalf of religious training, throughout all our families and households.

4. The doctrine of Church supervision over institutions of education is one of the plainest truths of *history*. Banishing religion from schools, and severing the Church from the educational work, are two Americanisms of dangerous experiment. From the earliest times the Church has been foremost in devising, sustaining and managing institutions of learning. In the days of primitive Christianity, private corporations did not assume to keep the Church from immediate contact with her youth. At the period of the Reformation, in Germany, France, Switzerland, Holland, Scotland, the Church was acknowledged to be the party that had lawful charge of the rising generation. Our Presbyterian fathers in this country always claimed the right of the Church to carry on education, and they exercised their rights according to opportunities. Princeton College was chartered at a time when it was very difficult for Dissenters, especially Presbyterians, in any of the Colonies, to obtain any kind of charter for literary institutions. A Presbyterian *Synodical* institution was out of the question. But our fathers did the best they could under the circumstances. After rejecting one charter, probably because, among other reasons, the Government wished to appoint three or four of the Council of the Province trustees,\* they finally accepted one, which named *twenty-one Presbyterians* as the original trustees; and of these, eleven were ministers, and the rest either ruling elders or communicants, and all of them members of the Synod. This was as near to a formal ecclesiastical connexion as it was possible then to attain. The Synod nurtured the College into life; sent Davies and Tennent over to Great Britain in its behalf; and at different times, down to 1802, appointed a Professor of theology in the institution. Our other Presbyterian Colleges, without exception, have also originated in the Church. The three, which are the only ones now existing on the model of Princeton, were originally under the care of their Presbyteries. Washington, and Hampden Sidney, in Virginia, were under the care of Hanover Presbytery and the old Stone Academy in the Chartiers settlement, since grown into the flourishing college of Jefferson, was the child of the Redstone Presbytery, born and nurtured ecclesiastically. At the present time there are sixteen Presbyterian Colleges under Synodical supervision. So that it has become the established policy of the Presbyterian Church, at the present day, to superintend colleges with her own blessed oversight. And where under the sun, either in this region of country, or in the whole world, are there better men—without disparaging others—to manage institutions of learning, than Presbyterian ministers, elders and laymen?

\* Life of Edwards, by Dwight, p. 266.

The first fruits of ecclesiastical interest and power in the superintendence of this college, have been laid upon the altar of the Lord in the rich offerings of an initiatory endowment. I say *initiatory* endowment, because the other part of a complete one is yet to come, and it will come. The old *Redstone Presbytery* settlements have grown up into two Synods, with a dozen Presbyteries, each stronger than the original one, and most of them twice and thrice as strong. And why will all the money, required for this Synodical College, be obtained from the descendants of the old settlers and the other inhabitants within this favoured territory? Because it is FOR THE LORD! Because it is to establish an institution of learning, in which religious knowledge shall be prominent among the attainments of scholarship, and in which the salvation of the soul shall never be lost sight of, from day to night and night to day throughout their earthly train. Let the institution commend its plans of education to the christian community; and if funds be wanting, funds will come. Who made these glorious hills and vales of Washington county, built up the Alleghanies to greet the morning sun, and sent the mighty rivers of the West along their flowing courses? He, who has the hearts of all men in his hands. *He* can supply great motives to the minds of His people; *He* can fill them with love for the sublime and beautiful in moral enterprises; can bring before them, through the grand destiny of a christian college, visions which range above the hills and expand beyond the streams, and take in the circuit of ages and generations, and lay all their treasures of hope and joy at the throne of God and the lamb!

Blessings descend upon thee, venerable institution of the church's care! Represented by a name, which kindles the associations of civil liberty, thou art also bound to the church by the "name which is above every name." The eagle of the State shall be guided in his course by the wings of the sacred dove. Blessings rest upon Washington College! Neither adversity nor prosperity is to be dreaded; cloud and clear sky equally unfold God's purposes in the seasons. The star of thy destiny shines bright in the heavens, free to all the constellations. HIGHER YET SHALL ASCEND THAT STAR!



## WASHINGTON COLLEGE, PA.

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At the late Semi-annual meeting of the Board of Trustees of WASHINGTON COLLEGE, the Committee *ad interim* of the Synod of Wheeling, having exhibited to the satisfaction of said Board, Subscriptions and Guarantees to the ENDOWMENT FUND, exceeding in amount the sum of SIXTY THOUSAND DOLLARS, it was, thereupon,

*Resolved*, That the next Session of the College be opened upon the *Endowment basis*; and the undersigned were appointed a Committee to make the announcement.

In pursuance whereof, PUBLIC NOTICE IS HEREBY GIVEN, that at the opening of the next Session of the College, ON THE FIRST MONDAY OF NOVEMBER. Subscribers to the Endowment, on complying with the terms of Subscription, will be entitled to the benefit of their SCHOLARSHIPS in the Education of Pupils.

JAMES I. BROWNSON,  
JOHN H. EWING,  
A. W. ACHESON,

September 28, 1853.

Committee.

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### PUBLIC NOTICE.

SUBSCRIBERS TO THE ENDOWMENT FUND OF THE SYNOD OF WHEELING, are hereby notified that the sum of SIXTY THOUSAND DOLLARS having been obtained, their subscriptions will become due ON THE FIRST OF OCTOBER NEXT, and bear interest from that date until collected, in accordance with the terms of the Plan of said Endowment.

September 26, 1853.

J. W. SCOTT,  
Agent of Synod.

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### ADDITIONAL SUBSCRIPTION.

It has been determined to increase the Endowment, by raising additional subscriptions, to the amount, in all, of at least ONE HUNDRED AND TWENTY THOUSAND DOLLARS. This sum is necessary to provide for an increase in the number of Professors, with adequate salaries, and to meet the expenses of a first Class College.



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# Advantages of Colleges:

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## AN ADDRESS.

BY

CORTLANDT VAN RENSSELAER, D.D.

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C. SHERMAN & SON, PRINTERS,

19 ST. JAMES ST., PHILADA.



# Advantages of Colleges:

Carroll College, a Good Gift to a Great State.

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## AN ADDRESS,

DELIVERED BEFORE

THE PHILOMATHEAN SOCIETY

OF

CARROLL COLLEGE, WAUKESHA, WISCONSIN,

On July 15th, 1857,

BY

CORTLANDT VAN RENSSELAER, D.D.,

CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

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PUBLISHED BY REQUEST.

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PHILADELPHIA:

PUBLISHED BY JOSEPH M. WILSON.

1857.

THIS address was delivered by the Editor of the *Presbyterian Magazine*, by appointment of the students of Carroll College, at Waukesha, Wisconsin, and is now published by request. The occasion of the first "commencement" of this new and rising institution suggested the topics of the address, which the writer considered the more appropriate as the circumstances of the College seemed to authorize a *Plea* in its behalf.



## ADDRESS.

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GENTLEMEN OF THE PHILOMATHEAN SOCIETY,  
AND FRIENDS OF THE COLLEGE:

THE first "commencement" of the first Presbyterian College in the United States took place in the year 1748. The accomplished and beloved BURR, the first President of the College of New Jersey under the Charter, presided on the occasion. The commencement was held at Newark, then a small village, not as large as Waukesha at the time Carroll College was located here. GOVERNOR BELCHER, the friend of religion and the patron of learning, was on the platform; and around him sat a company of honoured Trustees; of ministers, Samuel Blair, Pierson, Pemberton, Gilbert and William Tennent, Treat, Arthur, Jones, and Green; and of laymen, Redding, President of the Council, Kinsey, Shippen, Smith, and Hazard. It was a great day in the annals of our Church and of the State. From that small but illustrious beginning, a score of Colleges have come into life of Presbyterian parentage; and now another claims admittance into the Republic of Letters, fresh with the bloom of Academic youth, and holding high the armorial bearings of a great State emblazoned with "Forward." All hail to thee, daughter, Wisconsin-born! *Salve, Collegium Carrollense!*

The first commencement of the College of New Jersey possessed fewer auspices of greatness than the one with which, young gentlemen, you are now connected. The College of New Jersey in 1748 had no building, no Professors, no endowment, no permanent site, and only twenty students. The population of the adjacent States

of New York, New Jersey, Pennsylvania, Delaware, and Virginia, did not exceed that of Wisconsin at the present time;\* and the legislature of New Jersey, with a persistent monopoly of refusal, declined then, as it has ever since, to bestow a pecuniary grant upon the institution. Far more favoured at its first commencement is Carroll than the College of New Jersey. Its permanent site is on a beautiful elevation, an appropriate symbol of education, with its campus thick-set with rock beneath and with verdure above, mingling the *utile dulci*,—a location, ancient with the memorials of Indian antiquity, and modern with the sight of one of the most thriving towns in Wisconsin. The College has probably the largest and ablest Faculty that ever graced the first commencement of a similar institution; it possesses an endowment which, with its building and grounds, is estimated at fifty thousand dollars; its catalogue enrols forty-five students in the regular classes; and there is a prospect of educational sympathy and pecuniary aid from the State. In short, everything betokens a prosperity quite unusual at so early a period of collegiate life.

The first graduating class at Princeton contained six students,—the same number that would have graduated at Carroll, if God had not called away MARSH to perfect his education in Heaven's great University. Who could have foretold a century ago, the blessings that were to accrue to the world from the infant institution over which BURR then presided? Nor can any prophet, though endowed with Wisconsinian enthusiasm, declare the unutterable advantages to Church and to State, which are to go down from generation to generation, from Carroll College, whose administration under our own beloved SAVAGE, has been so auspiciously initiated. A happy day, indeed, to you, Sir, the honoured President, who may affirm, with a deep experience,

“Hic dies, vere mihi festus, atras  
Eximet curas.”

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\* In 1749, New York had 73,448 inhabitants; New Jersey, about 50,000; and Pennsylvania about 180,000.

Young gentlemen, we stand to-day at one of the fountain-heads of Western destiny. A College is among the active forces of life and immortality; it is a perpetual power to supply motive and influence and action from mind to mind in all the providential developments of human society. There is a little stream among the mysterious latitudes and longitudes of the great West, where Lewis and Clark stood with the delight and wonder of first explorers. It is the supply source of the "Father of waters." As the Mississippi controls the irrigation, the agriculture, the commerce, the resources of the great West, so institutions of learning, the upper sources of civilization, direct the political and religious destiny of the world. Carroll College claims a share of homage, among the activities which are to shape the destiny of the West. On this, the first "commencement" occasion of its collegiate existence, I choose as a suitable theme for a public Address, the general advantages of Colleges; or more particularly, I venture to offer a Plea for CARROLL COLLEGE, AS A GOOD GIFT TO A GREAT STATE.

I. Among the general advantages which commend Carroll College as a good gift to Wisconsin, is ITS ADAPTATION TO FURNISH MINISTERS TO THE CHURCH. Religion is of supreme importance to men, as private individuals and as citizens of a commonwealth. Our intellectual and moral constitution, in union with a body of resurrection, declares the wisdom, power, and authority of God. Obedience to His government, through the grace of His Son, our Saviour, can alone elevate human nature to its true position and glory. Forgiveness of sin, sanctification of spirit, providential guidance, usefulness in life, and eternal happiness beyond the grave, are the great proposals which Christianity heralds to a fallen world. Young gentlemen, religion is the grandest, sweetest theme that can ever enlist a mortal's immortal mind.

As members of a community, as well as personally, all men have an interest in the advancement of the Gospel. Virtue and morality are indispensable to the well-being of society. The nature and

the execution of the laws, the maintenance of the public credit, the preservation of social order, the administration of justice, the peaceable enjoyment of life, liberty, and property, whatever gives value to citizenship and supplies patriotism to the State, must have its best guarantees in the principles and sanctions of God's holy word. The farmer, the merchant, the mechanic, with all classes and professions of society, are immeasurably benefited by the prevalence of religious principle. Worldly thrift has a close relation to morality. Speculators understand the wisdom of the policy of donating lots for churches in new towns and cities. Outward prosperity is one of the attendants on religion. "Length of days is in her right hand, and in her left hand riches and honor." Religion is the only safeguard for the great social and political interests of a commonwealth; it is the only hope for the salvation of the soul.

God has made provision for personal and public religious wants by establishing a sacred profession, whose object is to keep the plan of Redemption before mankind. The theme of heaven's everlasting Song must be held up to human view, with the prominence of its own glorious and intrinsic merit, and with the grace of its adaptation to human hearts and human tongues. The Christian ministry is the selected instrumentality. It is a vocation, magnified by the example of our Lord Jesus Christ, who was Himself a minister of righteousness, by the divine original and gifts of the sacred office, by the promise of the Spirit's presence in the discharge of its functions, and by its indispensable agency, as proved by Scripture and Providence, in promoting the welfare of kingdoms and the salvation of souls.

To assist in furnishing ministers to the Church is, therefore, a great work. This is one of the aims of a Christian College. It was distinctly set forth by our fathers in the establishment of their first collegiate institution at Princeton. Presbyterians have always acted on the principle of securing, by God's grace, an EDUCATED MINISTRY. Piety and learning are as harmonious as the light and the heat of day, or the grain and the green of harvest. Since



miracles have ceased, and inspiration, the gift of tongues, and the discerning of spirits are no longer imparted to prophets and teachers, the Church supplies the absence of these miraculous endowments, as far as possible, by the industrious use of means in the cultivation of the natural powers of the mind. The Reformation in the Church took place under the directing energy of men of learning. Wickliff was nurtured into greatness at the University of Oxford, and John Huss prepared for immortality at the University of Prague. Luther, Calvin, Knox, Cranmer, and the host of Reformers, were men of mighty erudition. They were indebted under God for their influence to thorough and extensive mental acquirements as well as to fervent piety. The service of the sanctuary requires the most perfect qualifications. As the candlestick of the temple was made of pure beaten gold and gave light to the worshipper from its seven branches of exquisite workmanship, so the most costly and varied cultivation of intellect and heart should be brought into requisition to show forth the light of the new dispensation, and to illuminate the world with the truth as it is in Jesus. Ministers are expounders of the wisdom of God. They are ambassadors from heaven. They are charged with the highest department of instruction. They are defenders of the faith. They are brought into contact with human nature in its various forms of stupid superstition, of callous indifference, and of adroit, untiring skepticism. Of all men, ministers have need, in every age, of mental training of the highest kind attainable. Institutions of learning have thus a direct and influential relation to the prosperity of the Church. Without Colleges, the land could not be blessed with the ministrations of learned and gifted men, able "rightly to divide the word of truth."

Colleges have been remarkably successful in the training of a learned and pious ministry. At Princeton College, out of its 3584 graduates, 670 have become ministers of the Gospel, or nearly a fifth of the whole number. At Jefferson College, Pa., and Centre College, Ky., one-third of the graduates have entered the ministry.

Out of 30000 young men, who have been graduated at Presbyterian and Congregational Colleges, about 8000 have become ministers, being nearly one-fourth of the whole number.\* You see, gentlemen, from these statements and statistics, *one* item in the value of Colleges. The Church has an intense interest in their prosperity. Heaven watches their origin and growth. The kingdom of the Lord Jesus Christ is extended throughout the earth by ministers educated in these institutions of learning.

II. A second advantage of a College, and of Carroll College, is that it FURNISHES USEFUL PUBLIC MEN TO THE STATE. The commonwealth is the institution of God. It is an ordinance of the King of kings, established for high political and moral purposes; and it claims, under the limitations of rectitude, supreme allegiance and universal homage. "The powers that be are ordained of God." The supply to the State of well-trained and able professional men, is in obedience to the clearest providential requirements, and it aspires to the good of the commonwealth and the glory of Heaven.

Education, in the first place, *strengthens the mind*. It fits it for use, and enables it to employ its faculties for the public welfare. Education is not theoretical; it is verily utilitarian. It has practical value. The power of mind is increased by training. If the

\* The following statistics approximate to the truth. The *aggregate* is believed to be nearly correct :

| Colleges.                             | Total Graduates. | Total Ministers |
|---------------------------------------|------------------|-----------------|
| Yale, . . . . .                       | 6,815            | 1,794           |
| Princeton, . . . . .                  | 3,584            | 670             |
| Williams, . . . . .                   | 1,444            | 450             |
| Amherst, . . . . .                    | 1,094            | 480             |
| Union, . . . . .                      | 4,309            | 885             |
| Jefferson, . . . . .                  | 1,362            | 575             |
| Centre, . . . . .                     | 462              | 175             |
|                                       | <hr/> 19,070     | <hr/> 5,057     |
| In Congregational Colleges, . . . . . | 17,368           | 4,315           |
| In Presbyterian Colleges, . . . . .   | 13,845           | 3,713           |

prosperity of a country be promoted by bringing into cultivation new acres of land and by the production of additional manufactures by the industry of the people, so is it advanced by the cultivation of more intellect and by the additional mental strength acquired in institutions of learning. All college graduates do not, indeed, become legislators, or executive officers, or lawyers and judges; but the State has at least a wider range from which to obtain its supplies, and more strength of mind in its employment when that supply is obtained from educated men. And even though these individuals should never be called into public life, the State has still the benefit of cultivated talent and influence in the spheres in which they move.

Secondly. A collegiate education *enlightens* the mind. It imparts knowledge; and "knowledge is power." A public man ought not to be ignorant. You will all maintain that a person who cannot read or write, is unfit to hold office in Wisconsin; and further, that the higher the office, the better informed ought the incumbent ordinarily to be, in order to fill it well. Now a college possesses materials in its studies to qualify men for the highest engagements of professional life. History, political economy, the classics, literature, mathematics, general learning, give an enlargement of view which belongs to the true qualifications of a statesman.

A collegiate education *disciplines the character*. Learning inculcates lessons of self-reliance, patience, subordination, a proper appreciation of ourselves and of others. The associations of college life, outside of the class room, assist the other appliances of education in opening the eyes of the ignorant and in unfolding the true relations of individuals to each other and to society at large. The daily intercourse of students, their alliances of friendship, their contact with each other as debaters in the Literary Societies, all unite with the natural tendency of literary habits and acquisitions, to improve and discipline the character.

Furthermore, a collegiate education *fosters the true spirit of*

*liberty*, which is another element in the qualifications of all public men. A liberal education brings the mind into communion with the master spirits of antiquity, who generally plead for popular rights. The study of history excites sympathy with liberty. The acquisition of knowledge in general, opens to the soul the great truths and laws of the universe, which make a man feel his independence and the dignity of his nature. A student's natural position is in the ranks of freedom. In the first graduating class of Princeton was RICHARD STOCKTON, a signer of the Declaration of Independence. JOHN WITHERSPOON, the President of the College, was another of the eminent signers, foremost in zeal for his country's cause. The College of New Jersey has the glory of enrolling on its catalogue *one-fifth* of the signers of the Declaration of Independence. WILLIAM GRAHAM, President of the College at Lexington, Va., collected a company of soldiers, and at their head boldly marched against the foe. Four-fifths of the graduates of Princeton passed from the walls of the College into the revolutionary army, and their blood fertilizes every battle-field from Quebec and Ticonderoga to King's Mountain and Fort Moultrie. The very names adopted by our colleges in the last century, show their appreciation of liberty. The old college building at Princeton was named *Nassau Hall*, in honour of William of Nassau, the Defender of freedom. The College in the valley of Virginia took the name of *Liberty Hall*; whilst the other college, east of the Blue Ridge, called itself "*Hampden Sydney*," after two great champions of human rights. Nor has the old spirit yet become impaired; for out here in the far West, in the middle of another century, Presbyterians have called their college "*Carroll*," after one of the illustrious signers of the immortal document of our Liberties.

The history of other colleges, in existence at the time of the revolution, confirms the view taken in this Address. Harvard and Yale have been immemorially for freedom. Out of the twenty-one representatives sent by Massachusetts to the old Continental Con-



gress, from 1774 to 1789, *seventeen* were graduates of Harvard. Time would fail me to enter more largely into statistics. These facts show, not only that Colleges foster the spirit of liberty, but that they furnish a large number of useful public men to the State.

As a specimen of the State-aiding power of Colleges, let me just add that Princeton College alone has furnished a President of the United States, two Vice-Presidents, four Judges of the Supreme Court, six members of the Cabinet, nearly one hundred and fifty members of Congress, and about twenty-five Governors of different States, besides a large majority of the Judges of her own Supreme Court, and other public men. Carroll College has yet to make out her catalogue of eminent public service; but it cannot be doubted that this institution will produce a true and honourable proportion of worthies in the executive, legislative, and judicial departments, and in all the learned professions of public life.

III. Another advantage of a College is, that, being the NATURAL COMPLETION OF A SYSTEM OF EDUCATION, it exerts a healthful influence on THE COMMON SCHOOLS AND ACADEMIES OF THE COUNTRY, AND ON THE GENERAL ELEVATION OF THE PEOPLE, ESPECIALLY OF THE POOR.

It is the honour of Colleges that they identify themselves with the success of all other institutions. Their influence pervades society. They are the sources of an enlightened public opinion, from which streams of practical benefit flow down to the people at large. Colleges form a natural part of a system of education. They are the sun, around which revolve the large and the lesser stars. To deny a college its true relations to the general system, is to disparage the power of first causes, as well as to disbelieve the demonstrations of experience. Intellectual culture descends from the higher to the lower conditions of society. It works its way down, through many obstacles, to the masses of the people. The leaders in the general efforts for popular education have been those who had the power of appreciating its necessity and benefits. A large

number of the Pilgrims were educated in the Universities. Had Providence permitted the first settlers in the May-Flower to be ignorant and illiterate men, common schools would not have constituted from so early a period the glory of New England. The first movement, in this country, for the universal education of the people, was the foundation of a College. Harvard College preceded the common school system, as its natural and nurturing cause. The same is substantially true, it is believed, of the history of common schools in every State where they exist by public law. Yale, Dartmouth, Bowdoin, and Brown Universities and Colleges preceded common schools, or grew up contemporaneously with them as sources of their prosperity. Columbia and Union Colleges, in New York, Princeton and Rutgers Colleges in New Jersey, the University at Philadelphia, and Dickinson, Jefferson, and Washington Colleges in Pennsylvania, all antedated legal provisions for the general education of the people. Marietta College and the State Universities in Ohio, Hanover, Wabash, and all the colleges in Indiana, but one, are older than the beginning of taxation to support common schools. The Universities of Michigan and Wisconsin, and Carroll and Beloit Colleges, were founded in advance of the establishment of the lower institutions, or in such connection with them as to show that they were natural and necessary parts of a complete system. Experience had already demonstrated, in other States, the great and indispensable advantages of Colleges. Enlightening and quickening influences go forth from them to create a sound and active public opinion, and to prepare the way for the establishment and support of academies and common schools.

Allow me to be a little more specific. Colleges further benefit the public educational system in two ways, which few persons will call in question.

1st. By increasing the number and elevating the qualifications of *teachers*. The life of a school system depends upon the persons who administer it. The chief questions which immediately relate to the prosperity of common schools, are,—How can teachers be

obtained in sufficient numbers, and of the right qualifications? The common schools, of themselves, cannot send forth large numbers of good teachers, because they do not ordinarily carry the education of scholars far enough to qualify them for the great art of teaching. No employment in society requires more intellectual vigor and general thrift of learning than the office of a teacher. Ignorant men, although they may have good common sense, cannot ordinarily produce any other than ignorant scholars. A stream will not rise above its source. Hence, we find, that the best common school teachers are those who have resorted to higher institutions for the purpose of preparing themselves for their work. The State has discovered the necessity of establishing Normal Schools, as the means of creating good teachers for the common schools. If it be asked, whether Normal Schools and Academies will not do the work without Colleges, the reply is, that Colleges sustain the same relation to Academies and Normal Schools that the latter do to the public schools. Where can the supply of well-qualified teachers for these intermediate institutions be obtained, except from the higher institutions, such as the Wisconsin University, and Carroll and Beloit Colleges? All the educational institutions of the State, from the highest to the lowest, exert a reciprocal influence upon each other, and each imparts life and vigor to the whole. The people are beginning to understand this matter, and the prejudice against Colleges is yielding to the conviction that they sustain an important relation to academies and common schools. The supply of teachers, both as to number and qualifications, is connected with the opportunities and the incentives presented by Universities and Colleges.

2dly. Besides this direct advantage conferred by Colleges on the State system of schools, there is yet another: Colleges offer to the pupils of common schools the *facilities of obtaining a higher education*. What a great calamity it would be to the State, if the tens of thousands of its children in common schools were forever shut out from the opportunity of increasing their stock of educational knowledge! Some of them, at least, will naturally aspire

to further acquisitions. There is a tendency in learning to stimulate the desire for more. Many a boy will be excited to aim at higher attainments than the common school undertakes to impart; and under right influences will be led to go to an academy and then to a College. In proportion as the common school system becomes improved in the qualifications of its teachers, the number of youth, who desire to pursue a more advanced education, will be increased. Colleges depend upon the common schools and academies for a supply of pupils, just as the latter depend upon Colleges for a supply of teachers.

These general views are sufficient to indicate the advantages of a College in its connection with all other institutions of education. Carroll College claims the capacity to increase the prosperity of the academies and common schools of Wisconsin.

There is yet another idea that deserves attention. Colleges, as parts of an educational system, convey relatively their greatest benefits *to the poor*. A college opens its gates to all, and invites equally the rich, the middle classes, and the poor. Equal opportunity is guaranteed to all. This is a relative advantage to the poor, because the poor do not naturally possess equal power with the rich either in founding or sustaining institutions of learning. The plan of endowment, adopted by Carroll College, is designed to cheapen education to the lowest point consistent with rigorous necessity. The larger the endowment fund, the less will be the price of tuition, and there are already scholarships to support the more needy students. Here, again, in the pecuniary aspects of the case, the relative advantage is with the poor. But the greatest of all the advantages to the poor is in the actual results. Education knows no distinctions in theory, and practically it eradicates them all. It takes a young man out of a condition of poverty, and gives him the intellectual resources, the cultivated tastes, and even the manners of a higher life. It exerts an enlightening and humanizing influence, which removes all artificial barriers. Nothing, like education, so confounds the distinctions of rank. Like the railroad, it cuts through



hills, and builds its embankments over valleys. High and low places must alike conform to the law of its great energetic level. A College brings to the poor and middle classes the opportunity of furnishing their sons with all the appliances that assist in obtaining the highest posts of influence and usefulness in society. If any class ought to possess and exhibit a kindly feeling towards colleges, it is the poor. Carroll College is the friend of all, but especially of those, who constitute the masses. It thus sympathizes in spirit with the common school system, and whilst it offers equal opportunities to every child in the State, the poor receive the greatest relative gain.

IV. A fourth consideration to prove that a College is a good gift to the State, is that it affords an important means of *imbuing the youthful mind with correct principles of morality and religion*.

A godless education is a very dangerous experiment. The omission of divine truth in a course of training, virtually assumes that the immortal part of our nature is of comparatively little value. How much better is it to take the scriptural view, and to train up young men "in the way they should go," thus preparing them for this life and for the life to come! The incidental compensations, which are to be found in private and public religious instruction in the household and in the sanctuary, do not justify the exclusion of Christianity from the literary course. The founders of Carroll College adopted, as a fundamental principle, the inculcation of religion with all other acquisitions of knowledge. The book held in the greatest reverence here, is the Bible. The motto on the seal of the Corporation is "*ὁ Βιβλίος*;" and the Bible was the first book to form the nucleus of the library. Ought not Christians to honour the word of God in the institutions that train their youth? Even the Pagans acknowledged their gods in their systems of education, as do the Chinese, the Hindoos, the Mohammedans of the present day. If religion be a good thing, it is a good thing to teach it. Institutions of learning afford remarkable facilities for religious

instruction. A place can be found for divine truth, if there be a will to give it place. Our Presbyterian Colleges all assign to religion more or less prominence. Other denominations have also their religious colleges. Some of the considerations, which urge religious instruction as a part of the literary course, are these :

1. It is right to honour God in all things, and everywhere.
2. The human soul has moral as well as intellectual faculties ; and true education implies the development of our whole nature.
3. Religious truth is the most important of all truth.
4. Youth is the most suitable time to attend to the doctrines and duties of religion.

5. God has blessed in a remarkable manner efforts to convert young men in colleges. Exactly one century ago, in 1757, the first revival of religion took place in Princeton College. The great Samuel Davies in writing about it, said : “ This is perhaps the best news I ever heard in my life.” President Finley, in giving an account, said : “ God has done great things for us. Our glorious Redeemer poured out His Holy Spirit on the students of our College ; not one of all who were present, was neglected ; and they were in number sixty.” Other revivals occurred under Dr. Witherspoon ; a very remarkable one under Dr. Green ; another under Dr. Carnahan ; and another in the first year of Dr. Maclean’s administration—in each of the last three, about fifty students were hopefully brought to the knowledge of the Saviour. *Jefferson* has been frequently blessed with extensive revivals of religion. *Oglethorpe University* had five revivals in seven years. *Centre College, Ky.*, has enjoyed frequent outpourings of the divine Spirit ; and during the last session about thirty-five of the students have professed a hope in Christ. This revival was, as it were, a chariot of fire, to prepare the President, the good and great Dr. Young, for his ascension to glory. Congregational, and other Presbyterian, Colleges have been in like manner favoured with the displays of God’s abounding mercy. In one year, 130 students in *Yale College* came out for the first time on the Lord’s side. In *Middlebury*

*College*, it is stated that every class for the last forty years has seen a revival in some part of its college course, and that at *Amherst* no class has ever graduated without beholding God's gracious power in a revival. These facts demonstrate the tendency and reward of religious efforts in colleges; and there cannot be a doubt that, if more attention had been paid to the direct inculcation of religious truth, still greater results would have been manifested in the number of College-born heirs to the kingdom of heaven. Here, gentlemen, is seen the true glory of a Christian College.

These institutions, as we have attempted to show, prepare ministers for the service of the Church; they send out useful and enlightened public men for the employment of the State, and for the liberal professions; they assist in giving efficiency and prosperity to the public educational system; and they imbue the minds of a large number of well-trained and influential youth with the spirit and principles of true piety.

I have thus, young gentlemen, endeavoured to plead the cause of Colleges, and of Carroll College in particular. If my observations have been correct, Carroll College is a GOOD GIFT to the State; and it is a gift the more considerate, useful, and valuable, because Wisconsin is a GREAT STATE.

Before alluding to the present and prospective greatness of Wisconsin, permit me to refer to two historical associations, which possess no little interest.

From Wisconsin, the expedition set out, which *discovered the Upper Mississippi and the Missouri Rivers*. One hundred and thirty-two years before the Wisconsin expedition, 1541, De Soto had stood upon the banks of the Mississippi. Reaching it at the 4th Chickasaw Bluff, below Memphis, he ascended the river to New Madrid; and then striking off into the western woods in the mad adventure for gold, he wandered about until he reached the Washita, which brought him again to the Mississippi. His en-

feebled frame, however, yielded to disease; and the illustrious Spanish chieftain was buried at midnight, near Natchez, in the great river, whose waters, like human generations, sweep onward without a returning tide. The Spanish expedition had started from Cuba, through *Florida*. The next was to enter upon its discoveries from Canada, through *Wisconsin*. At so early a date did the two extremes of our future Republic meet, in the spirit of western research and adventure, Florida and Wisconsin giving the *MISSISSIPPI* to the United States and world.

In 1673, May 17th, MARQUETTE, the Roman Catholic missionary to the Hurons, and JOLIET, the envoy of the Canadian Governor, set out from Michilimackinac, with five Frenchmen, in two canoes. Behold them braving the rough waters of the lake with steady hands at their wave-beaten oars, encountering at the outset the trials that make heroes. "Our joy," says Marquette in his narrative, "at being chosen for this expedition, roused our courage, and sweetened the labour of rowing from morning till night." They at length glide into the propitious harbour of Green Bay, and enter the Fox River, which they ascend through Lake Winnebago to the portage, often dragging their canoes over the rapids and shallows. The portage of about a mile is crossed, and then and there on Wisconsin soil, France for the first time waves the banner of Louis XIV, in the Valley of the Mississippi. Alas ! the envoy of the State and the Missionary of the Church, as they float down the beautiful Wisconsin, little realize what rivers of blood are to flow, before this fair region is to be wrested, first by England from France, and then by the American Colonies from England.

On the 17th of June, the explorers reach the mouth of the Wisconsin, where they are greeted with the sight of a large and unknown river. It is the great northwestern flood rolling along in lucid and peerless majesty. Like a friendly Indian chief, apparelled in the dignity of the primeval forests and with fearless bow and arrow in hand, it is hailed as a guide to the far-off regions known only to the sons of the soil. The French canoes sail with delight upon the



Mississippi. In a few days, they meet the wild waters of the rushing, conquering Missouri. Onward they go, past the beautiful Ohio, nor stop their explorations until they reach the Arkansas. The explorers, satisfied that the Mississippi enters into the Atlantic, now return homeward. They are the first civilized men that ascend the Illinois; and crossing over to the site of Chicago, they take a canoe on Lake Michigan, and return thanks to God at Michilimackinac. Thus Wisconsin has an ancient historical glory, connected with the discovery of the great rivers of the great valley.

Another interesting historical fact sheds a glory over Wisconsin. Its territory is included within the jurisdiction of the Ordinance of 1787. Wisconsin is the last State contemplated by that great national compact, and she came into the Union whilst the ordinance was yet universally acquiesced in as worthy of a free and great people, and consonant with the spirit of '76. That ordinance of liberty was drawn up by a graduate of Harvard College, NATHAN DANE; it was originally proposed by JEFFERSON, the champion of democracy, on a still larger scale; and it finally received a unanimous vote of the Northern and Southern States in the old Confederation. Without meddling with party politics, I may affirm that it is an honour to any State to spring into existence, with the ægis of Liberty in her right hand; to draw her first constitutional life under an ordinance excluding forever human servitude, and to commence a career of greatness with the inspirations and the institutions of "Independence now and forever!"

Wisconsin has elements of greatness. With an independent life of only nine years, it already ranks among the first class States of the Republic. Wisconsin has been gradually educated to its present position. It received a *common school* education, when the Northwest was an undivided possession of the United States, and when Ohio, Indiana, Illinois, Michigan, and Wisconsin, were school-fellows, with a big play-ground used in common. Wisconsin received an *academical* education in the territorial academy with

Michigan; and when the latter took its degree as a State, Wisconsin pursued a *collegiate education* in its own territory, and in 1848 took the diploma of a State graduate; when, freed from authority, it entered upon active life in the great Western world.

Wisconsin has great advantages of *soil*. A considerable part of the State is prairie land, black as servitude, but free with a native liberty of marvellous productiveness; and the prairies are of that best kind, "rolling" through the vista in "oak-opening" grandeur. The Southern division of the State is supposed to be able to support as large, if not larger, population than any other equal area in the United States. All the forms of agriculture flourish in this exulting soil; and as a grain-growing State, Wisconsin will make itself known in the markets of the world. Agriculture is the main basis of general prosperity. It is the ruling power of human industry. The farmers govern the subsistence of nations; and where agricultural resources abound, as in Wisconsin, materials exist for a great and flourishing commonwealth.

In addition to the resources of agriculture, brought from the earth by human industry, Wisconsin possesses immense natural resources in her *abounding forests*. No prairie State has such overshadowing advantages of splendid imperial timber. The evergreens of Wisconsin are among the glories of nature; they cover a large part of the State, estimated at about a fourth part; and their superiority of quality is as decisive as their extent of quantity. The Wisconsin pine commands the market of the West and Southwest, and finds its way up all the tributary streams of the Mississippi, and down to New Orleans and away to foreign ports. The Maine, New York, and Allegheny pine, shrinks from comparison with the forest fulness of Wisconsin. Chicago has already become the greatest lumber market of the world; but whence are derived its principal supplies? From well-timbered Wisconsin and Michigan.

Wisconsin is equally distinguished for its *mineral resources*. Its lead is sold throughout the whole country, and in foreign markets. Two-thirds of the Galena lead is Wisconsinian. Grant, Iowa, and

Lafayette counties are the chief Cyclopians around the smelting fires of the Northwest. A large quantity of the ore never comes to Galena, but is shipped at other places along the Mississippi and the Wisconsin Rivers. Iron exists to a considerable extent in the northwestern portion of the State; and the copper region is likewise included, in part, within its boundaries. There can be no doubt that Wisconsin possesses vast mineral resources, rivalling those of other States. Weighed in the huge scales of commercial value, her mineral products move the lever with a power only inferior to Pennsylvanian ponderosity.

The *trade and commerce* of Wisconsin are rapidly developing. With the Mississippi on the west, Lake Michigan on the east, and Lake Superior on the north; with the fine harbors of Milwaukee, Racine, Sheboygan, Green Bay, and Superior; with railroads transcribed on the State in all geometrical figures to make sure the demonstration of the problem of its greatness; and with a location commanding the trade of a large section of country, Wisconsin is becoming a commercial, as well as an agricultural, a lumber, and a mineral State. Manufactures are also humming in the air; and, like the rumbling of the wheels of an approaching locomotive, foretell that in this department, too, Wisconsin will be *up to time*.

Its *population*, made up of the siftings of many kingdoms, contains some of the finest of the wheat. The hardy, enterprising sons of New England are here, having acutely guessed their way to as beautiful a heritage as ever fell to the lot of the most deserving. New York is represented with a numerous and worthy progeny, mostly grandchildren of New England, with a slight engrafting of Stuyvesant stock. New Jersey and Pennsylvania have sent their proportion of honest yeomanry from hills and valleys, pine-barrens, wheatlands, and coal fields, to help subjugate a better region. The Southern and Southwestern States have a worthy representation among this congress of races, where two-fifths count two-fifths. The West is here with its giant force of agriculturalists and omniculturalists; and almost every kingdom of Europe, including the

domain of St. Patrick, St. George, and St. Andrew, St. Denys, St. Lawrence, and other calendric heroes, sighing for Lake Michigan and government prairies, has come straight for Wisconsin; and, fortunately, the best foreign population that has reached America in this century is here, in the Badger State. The intermingling of these different classes and races will be of the highest advantage to its prosperity.

In *education*, Wisconsin has wisely resolved not to be behind any State of the Republic. Her large fund for education is to be sacredly applied to the enlightening of the people. A liberal common-school system has been established, which is richer than the soil of prairies, the ore of mines, or the trees of forests, and a State University stands in full view of the Capitol, the creation of its sovereign power, and the reflection of its supreme legislative wisdom. The Legislature at its recent session made an additional advance in promoting educational interests, by the adoption of measures, which allow pecuniary grants to normal schools and even to colleges. This is among the most important and liberal schemes devised by a State for the advancement of the public welfare; and if the scheme can be executed in the spirit of its good intentions, without creating unpleasant disputations or stimulating presumptuous and doubtful claims upon the public munificence, the Ordinance of 1857 will shine with no unequal glory alongside of that of 1787, —both having in view the highest good of a free people.

Wisconsin has every sign of a great State. Its population is increasing with almost unparalleled rapidity, and its resources of every kind are multiplying so fast that the slates in the common schools are too small to calculate the future. Although the last State formed on the soil purchased by the blood of the Revolution, she walks in the procession of States with equal honour in her eye and hope garlanding her brow, bearing aloft the thirtieth star of the American Banner, as though, were all the others gone, she could well maintain her own. To found a new College in Wisconsin is a noble enterprise. IT IS A GOOD GIFT TO A GREAT STATE, better



than the regalia of power, the trophies of war, or the monuments of ambition. May the gift be welcomed and cherished by the people, and Carroll College receive a just share of public sympathy and support among the rising institutions of rising great Wisconsin.

Young gentlemen, you are about to go out into the active duties of life. Carry with you the conviction that religion is the friend of man, administering hope to conscience, peace to mental conflicts, solace in affliction, counsel in trouble, and rest and glory beyond the grave. One of your number has already been called from the scenes of time. MARSH has led the way of the class of 1857, to a better world. We remember him on our literary anniversary. His vacant seat pleads with mute eloquence the instability of human hopes. Like the pine, by the blows of the destroying axe, or the cypress, before the power of the storm, he has fallen. But to human mortality there is a resurrection of life; and Marsh shall stand among the saints who pass from Wisconsin graves into the radiant presence of their Lord.

Young gentlemen, if you do not already possess religion, delay no longer to secure it. It is a sad reflection to graduate "without hope and without God in the world." Delay is perilous. The shadows lengthen fastest as the sun draws nearest to the horizon. Let me say, as a friend, that the year immediately succeeding college life, is often one of more than ordinary thoughtfulness and solemnity. Observation has brought to view the fact, that a considerable number who went through college life without religion, have embraced it in that serious interval which immediately succeeds their graduation. Few, very few, after this period, apparently give themselves much concern about the salvation of the soul.

Arise to serve your country and your God. The age calls for zealous patriotism, purity of motive, steadfastness of principle. A grand field of usefulness is presented in this grand State. Wisconsin must have seemed to the Indians a land favoured by the

great Spirit. Methinks the council fires of confederated tribes have been on the prairies and by the lakes where the State Capitol now stands, one of the glorious sites worthy to be the seat of Liberty and constitutional power. Where the Dacotahs and Winnebagoes once held their hunting and fishing grounds, the sons of Wisconsin now dwell in the genial quiet of advancing civilization. Oh, young gentlemen, you have a mighty State to live and work in!

Lake Michigan is named, on the oldest French maps, "Le Lac des Illinois," the lake of the *Illinois*, or of *men*. Wisconsin, from her eastern to her western shores, expects her sons to keep alive this immemorial appellation. Higher than ancient Indian or French suggestion is the authority, "Quit ye like men." Even the savages of the olden time rightly judged this fine region of country to be worthy of men of a noble order. Let Wisconsinians ever rank high in the race of men; and let CARROLL MEN stand among the foremost in Wisconsin!







REPORT  
TO THE  
SYNOD OF VIRGINIA  
ON  
EDUCATION.

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PRESENTED OCTOBER, 1855.

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PHILADELPHIA:  
C. SHERMAN & SON, PRINTERS.  
1856.

N.B.—THIS Report has been printed in the sixth volume of "HOME, THE SCHOOL, AND THE CHURCH," for 1856. Five hundred extra copies have been printed for the use of the *Synod of Virginia*, in this form, in order that it may go with the minutes of that body.

## REPORT OF COMMITTEE OF SYNOD OF VIRGINIA ON THE SUBJECT OF EDUCATION.

BY THE REV. A. B. VAN ZANDT, OF PETERSBURG, VA.\*

### I. APPOINTMENT OF THE COMMITTEE.

AT the last meeting of the Synod of Virginia, held in Alexandria, in October, 1854, the following preamble and resolutions were adopted:

"Whereas there is a good deal of diversity of opinion in the Synod of Virginia, in regard to some of the views of the Board of Education, it is deemed expedient that there should be a deliberate and well-matured expression of our opinions on this whole subject; therefore,

"*Resolved*, That a Committee of five be appointed to consider the subject, and report to the next meeting of Synod. Rev. A. B. Van Zandt, D.D., Rev. Peyton Harrison, Rev. L. W. Green, D.D., Rev. B. M. Smith, D.P., and Rev. C. R. Vaughan, were appointed that committee."—*Minutes of Synod*, p. 140.

### II. OBJECT AND DUTY OF THE COMMITTEE.

It is not inferred from the above, that the Synod designed their committee to embody in a report that "deliberate and well-matured expression of opinions," the deliverance of which the Synod "deemed to be expedient." From assuming such a task as this, especially in the face of the declaration of the "preamble," that "there is a good deal of diversity of opinion in the Synod," your Committee would naturally and justly shrink. It is believed to be the utmost that can be expected from the Committee, that they should present a distinct statement of the facts in the case, together with such recommendations and suggestions as may aid the Synod in coming to a united and satisfactory conclusion upon "the whole subject." With this view of the duty imposed by their appointment, the Committee feel the full weight of the burden and responsibility which has been laid upon them. As the Synod has omitted to designate the particular "views of the Board of Education" to which exceptions have been taken, we are left to ascertain from other sources the precise points of diversity. And as no one of those in opposition to the views of the Board is entitled to speak for the rest; and as, whilst they are

\* The origin of this Report is explained in the document itself. The names of the Committee of the Synod are Rev. A. B. Van Zandt, D.D., Lewis W. Green, D.D., Benjamin M. Smith, D.D., Peyton Harrison, and C. R. Vaughan. Of this Committee of five, one (the Rev. Peyton Harrison), was providentially prevented from seeing the Report, and another (the Rev. C. R. Vaughan), did not concur in the Report. The names of the others were appended. The Synod approved the Report, and adopted the resolution at its close with but few dissenting voices. The Rev. C. R. Vaughan presented a protest, signed, we believe, by five others, which the Synod ordered to be answered. We have not seen either the protest or the answer.—Ed.

agreed in a general opposition, they are yet far from harmonious in regard to the points of dissent, and the grounds of their opposition, your Committee have no alternative, but are compelled to gather up these points from the scattered and voluminous publications which the controversy has elicited, or to enter at once upon "the whole subject" of the educational policy of our Church.

### III. ORIGIN AND HISTORY OF THE CONTROVERSY.

It may aid our investigations, and disembarrass the subject from some irrelevant issues, if we go back to the origin and trace the history of this controversy.

As early as 1839, the following Resolution was adopted by the General Assembly.

*"Resolved, That the Rev. Samuel Miller, Archibald Alexander, Charles Hodge, J. Addison Alexander, and James Carnahan, be a Committee to inquire whether any, and if any, what measures ought to be adopted for securing to the children and young people of our Church more full advantages of Christian education than they have hitherto enjoyed."*

This Committee reported, in 1840, by its Chairman, Rev. Dr. Miller; and the Assembly, by a unanimous vote, "referred the Report to the Board of Publication, with a view to its publication." The Report thus referred closes with a series of thirteen distinct recommendations, of which the *third* recommends, "that every congregation shall establish one or more church schools, adapted to the instruction of children between six and ten years of age." "The teachers of these schools ought to be selected by the church session, and governed by rules formed by that body." The *fifth* of the series recommends "that there be established in every presbytery at least one grammar school or academy, and in the larger and more opulent presbyteries, more than one adapted for training youth in the more advanced branches of knowledge, and preparing such of them as may desire it for an introduction into college." "These institutions ought to be under the supervision of the respective presbyteries in which they are placed, and a Committee of ministers and elders appointed by each presbytery to visit them, and to watch over the whole course of instruction and discipline in them." The *sixth*, in regard to universities and colleges, recommends "that great care should be exercised in selecting those institutions in which moral and religious training will receive the most faithful attention." And under this particular the report proceeds to say that, "in several parts of our Church, academies and colleges have been founded by presbyteries and synods, and placed entirely under the direction of the judicatories which founded them. This, when it can be done, is a wise plan, and adapted more effectually to secure to our youth the advantages of thorough and unshackled religious training, than is possible upon any other plan."

The publication of the Report from which these extracts are taken, accomplished the chief end for which it was intended, viz., to



call the attention of the Church more directly to the subject. It came up again in the General Assembly of 1844, and the following resolution was adopted.

*"Resolved*, That Messrs. J. W. Alexander, S. B. Wilson, Hoge, Young, Boardman, and Montfort, be a Committee to consider the expediency of establishing Presbyterian parochial schools, and to report on the whole subject at the next meeting of the General Assembly."*—(Min. 1844, p. 376.)*

At the next meeting of the Assembly, this Committee "reported, requesting longer time, and were continued. Messrs. Hoge and Montfort tendered their resignations, and Drs. Phillips and Snodgrass were appointed on the Committee in their places." Meantime, the subject was under discussion in some of the lower judicatories; and the Synod of New Jersey, in particular, at their meeting in 1845, adopted an elaborate Report, prepared by a Committee appointed the previous year, and fully endorsing the views presented in the Report of Dr. Miller.

The Committee appointed by the General Assembly of 1844 finally made their Report, through their Chairman, Dr. J. W. Alexander, to the Assembly of 1846. This report discusses "the question whether it is desirable and practicable to institute schools connected with congregations, and under church authority, in the United States." Though the Committee decline to mark out the details of any definite plan, yet their Report strongly argues for the affirmative of this question, at least so far as it regards the desirableness of such schools. Assuming the necessity of a religious education, it denies that this can be obtained in the state schools, and it broadly declares, "that next to the ministry of the word, and the instruction of the family, there is nothing which, under God's blessing, promises so much for the sustentation of our covenanted truth, as schools, Presbyterian schools, thorough-paced and above board—such schools as shall, every day in the week, direct the infant mind, not only to a meagre natural religion, but to the whole round of gracious truth, as it is in Christ Jesus." Candidly admitting the difficulties in the way of fully realizing this ideal of a school in many places, the Report yet contends for the principle, and its application, as far as possible. "Only grant," it says, "the general principle of distinctive instruction in common schools, *under church care*, as a matter to be aimed at, and a new face will begin to be put upon the whole affair of education." The Report concludes with a series of resolutions, the third of which is as follows:

"That the Assembly regard with great approval the attempt of such churches as have undertaken schools under their proper direction, as well as the zeal which has led individual friends of the truth to aid the same cause."

Five hundred copies of this Report were printed for the use of the members, and its consideration postponed to a given day, when it was adopted, and ordered to be printed in the Appendix of the Minutes; and upon motion of Dr. J. C. Young, it was

*"Resolved further*: That the whole subject of the Report be referred to the Board

of Education, that they may, from time to time, report to the General Assembly any further action which may be needed, for extending through our churches a system of Parochial Schools."—(*Minutes of 1846*, p. 216.)

This is the first official connection of the Board of Education with the matter in hand. We pause, therefore, at this point in our historical sketch, to gather up into definite and distinct statements some facts in the case, which appear to have been sometimes overlooked, or misapprehended.

First. The attention of the Church was called to the great subject of a religious education for her children and youth, by a system of schools under the supervision of her appropriate judicatories, at an early period after the great disruption. It was in 1839 that the Committee was appointed, of which Dr. Miller was chairman; and, in 1840, the report, of which extracts have been given, was presented to the General Assembly, and ordered to be published.

Second. The Assembly proceeded in this matter with extraordinary deliberation. Four years elapsed before the second committee was appointed, and two years more before their report was presented; and when presented, in 1846, it was printed and put into the hands of the members, before it was finally debated and adopted.

Third. In adopting this latter report, with its resolutions, and the additional resolution of Dr. Young, the Assembly of 1846, distinctly and definitively, adopted the principle of denominational schools, under church supervision and control.

We deem it the more important to bring out this fact, because it has been elsewhere asserted, that, "in this report, the question of the prerogatives since claimed for the Church, as a party to education, are nowhere set forth; but an eloquent and able plea is made simply in behalf of the thing to be gained—religious education."\* Without entering now upon the question, as to *what* "prerogatives" have been, or are supposed to "have been, claimed for the Church, as a party to education," it is very certain, from the extracts which have been given, that the report, at least, so far claims for the Church the prerogative of a party to education, as "*the principle of distinctive instruction in common schools, under church care,*" can make her a party; and so far from being only "an eloquent and able plea, simply in behalf of religious education," it is throughout a plea for "parochial schools," wherever their establishment is necessary and practicable. And what is meant by "parochial schools" is manifest from the definition of the report itself, viz.: "schools connected with congregations, and under church authority." So the report was understood by the Assembly. With this understanding it was debated and opposed by Dr. Breckenridge, and adopted by the Assembly. The language of the report itself, the accompanying resolutions, and the additional resolution of Dr. Young, leave no room for doubt upon this point—that the General Assembly of 1846

\* Southern Presbyterian Review, January, 1855, p. 425. Article: "The General Assembly of 1854." By Stuart Robinson.

did clearly and fully adopt the principle of denominational schools, under church supervision and control.

Fourth. It is equally evident from the documents which have been quoted, that previous to this time (1846) the Board of Education had no connection whatever with this subject; and that Board became connected with it by the act of the General Assembly, referring the whole subject to the Board, with instructions to report, from time to time, to the Assembly, what further action might be needed for carrying out the principle already adopted, "for extending through our churches a system of parochial schools."

It follows, then, that so far as any "views of the Board of Education," referred to by the Synod in the appointment of this Committee, coincide with the distinctive principle enunciated by the General Assembly of 1846, it is not the Board, but the General Assembly, which is the responsible party. And to the extent thus indicated, it is unjust to that Board to charge upon it a departure from the principles of our church policy, and from the design and object of its original constitution; and the introduction of false principles, in carrying out the principle and obeying the instructions of the General Assembly, whose creature and servant it is. We have no wish to shield the Board behind the General Assembly, in any case in which its acts, or its utterances, have gone beyond the sanction of that authority, to which it is amenable. Nor, on the other hand, would we have the decisions of the General Assembly ignored, in discussing views of educational policy; or its responsibility for those "views" rolled off upon a Board—thus unjustly bringing that Board under suspicion—and disparaging those "views," by representing them as its offspring, more easily than could be done, if recognizing them as the matured deliverances of the supreme judicatory of the Church.

Keeping in view these ascertained facts, we now resume the narrative.

In obedience to the requirement of the General Assembly, as by the resolution of 1846 (already quoted), the Board of Education presented to that venerable body, in 1847, an elaborate "Report on Parochial Schools." This report embraced an extended argument in favour of a general system of parochial schools through our churches, and what was meant by "parochial schools" was clearly defined in the following particulars, viz.: "(1.) A school, under the care of the session of a church, (2.) designed for children, say from five to ten years of age; (3.) in which the usual branches of a sound elementary education are taught, (4.) with the addition of daily religious instruction from the Bible, (5.) under the superintendence of a Christian teacher." This definition fully accords with that adopted by the preceding Assembly, which directed the Board to report the "action" which might be needful for extending "a system of" such "schools throughout our church." They were to be "schools connected with congregations, and under church authority;" "Presbyterian schools, thorough-paced and above board; such schools as



shall—every day in the week—direct the infant mind not only to a meagre natural religion, but to the whole round of gracious truth as it is in Christ Jesus.”\*

Discussing the “whole subject” which had been committed to them, the Board also suggest and urge, as a necessary complement of the proposed system, the establishment of Presbyterian Academies and Synodical Colleges, particularly among the growing population of the West. If the Board should be charged with going beyond their instructions, by introducing this feature of the proposed system, it must be remembered, that “the whole” subject had been referred to them; that the “whole subject,” as embraced in the reports of Dr. Miller and Dr. J. W. Alexander, and entertained by the Assemblies of 1840 and 1846, clearly included the whole series of institutions from the primary school to the college; and further, that the suggestions of the Board, in regard to these institutions, did not go beyond the principle of ecclesiastical supervision, which the Assembly had already recognized.

Without pausing now to notice the arguments, with which the Report of the Board sets forth the importance and necessity of the system contemplated by the Assembly of 1846, we briefly state the sum of their recommendations:

1. That the General Assembly should, in the first place, affirm their sense of the importance of a system of Christian Education, to be extended as far as possible throughout their congregations. The characteristic *principle* of the system contemplated would be religious instruction from the Word of God, in connection with sound intellectual culture: and the general *outlines* of the system would embrace primary schools, under the care of churches; academies, under the care of Presbyteries; and ultimately colleges, under the care of one or more Synods.”

2. That, for the purpose of a full discussion of the whole matter in all its bearings, the Assembly should call the attention of Synods and Presbyteries to this great subject.

3. That a committee be appointed in each Presbytery, to collect information in regard to the present condition of schools, &c.

4. That the Board of Publication be recommended to take into consideration the subject of school books, &c.

5. That the Board of Education be authorized to aid, with any funds placed at their command for that purpose, feeble churches, in prosecuting a plan of Christian Education.

These recommendations of the Board were all embodied, by a special committee, to whom the Report was referred, in a series of resolutions, which were *unanimously* adopted by the General Assembly. We quote, for our present purpose, the first three, and the fifth.

1. “*Resolved*, That the Report be committed to the Board of Education, in order that it may be printed and circulated among the churches.

2. “*Resolved*, That this Assembly do hereby express their firm conviction, that the interests of the Church, and the glory of our Redeemer, demand that imme-



diate and strenuous exertions should be made, as far as practicable, by every congregation, to establish within its bounds one or more primary schools, under the care of the Session of the Church, in which, together with the usual branches of secular learning, the truths and duties of our holy religion shall be assiduously inculcated.

3. "*Resolved*, That this Assembly do hereby earnestly call upon all the Synods and Presbyteries under their care, to take the subject of Christian Education under consideration, and to devise and execute whatever measures they may deem most appropriate for securing the establishment of Parochial and Presbyterial schools in our bounds.

5. "*Resolved*, That this whole subject be referred to the Board of Education, and that the Board is hereby authorized to expend whatever moneys are committed to them for that purpose, in aid of the establishment of Parochial and Presbyterial schools."—(*Min.* 1847, p. 397.)

This action of the Assembly of 1847, is an advance upon the views expressed in the action of the preceding Assembly, only so far as the giving of those views a more definite form, and providing for their being carried into practical operation. The principle of denominational education by schools and academies, under ecclesiastical supervision, is fully recognized, and Congregations, Presbyteries, and Synods are called upon; the former, to make immediate and strenuous exertions to establish parochial schools; and the latter, to take the subject under consideration, and devise and execute appropriate measures towards the same end. And, meanwhile, the Board of Education is constituted the executive organ of the Assembly, in carrying out its views, and in aiding feeble congregations, by funds contributed for that purpose. This may be considered, then, as the inauguration of that educational policy, which, in different Reports and discussions, had been before the Church since 1840, and had received the distinct sanction of, at least, one preceding Assembly. So far as concerns the Board of Education, that Board does not appear, up to this point, to be chargeable with the introduction of any views, not entirely coincident with the views of the Church, as represented in her General Assemblies. Apart from the arguments with which it commends and urges the policy of the Assembly, this first report of the Board, presented in obedience to instructions, originates nothing, except certain suggestions, for *carrying out* principles already discussed and adopted. And, as to the views and suggestions of the Report as a whole, it is enough to say, that, by special resolutions, it was ordered to be printed, for circulation among the churches.

The machinery being thus set in motion, the Report of the Board for 1848, begins to record some of its earliest movements. Thirty-eight parochial schools had been established, at the close of the first year, within the bounds of twenty-one different Presbyteries; nine of these schools were aided by funds committed to the Board for that purpose; fourteen Presbyteries had taken measures for establishing Presbyterial Academies. The Report, again, argues at length in favour of the Assembly's plan of Education, but advances no new doctrines upon the subject, nor recommends any new features in its

general outline, but suggests that it should be at once completed, by making provision, also, for the establishment and aid of Colleges, having an ecclesiastical connection with the Presbyterian Church. The action of the General Assembly upon this Report, embodied in the following resolutions, is a distinct reaffirmation of the principles and policy adopted by previous Assemblies, and includes the Collegiate department, as an important part of the system :

"1. *Resolved*, That this General Assembly, believing that the children of the Church are a trust committed to the Church by the Lord Jesus Christ, and having confidence in the power of Christian Education, to train them, with the Divine blessing, 'in the way they should go,' do cordially recommend their congregations to establish primary and other schools, as far as may be practicable, on the plan sanctioned by the last Assembly—of teaching the truths and duties of our holy religion in connection with the usual branches of secular learning.

"2. *Resolved*, That this Assembly heartily approve of the plan of establishing academies or schools, male and female, under the supervision of the Presbyteries, for the purpose of securing a thorough education, religious and secular, to those of their youth who may desire to pursue branches of knowledge not taught in the Sessional schools.

"3. *Resolved*, That Colleges, as an integral part, and in their wide-spread relations to the best interests of society, a vitally important part of a complete system of Christian Education, demand the fostering care of the Church; and that the Board of Education be and hereby is authorized to assist in the promotion of the cause of Collegiate education, by means of any funds that may be given for that purpose."

The Church, having thus fairly engaged in the great work of Christian Education, and having committed to the Board of Education the executive part of that work, that Board would have come short of its duty, and been wanting in its well-established character for energy and zeal, if it had not conducted the enterprise with due vigour, and to the extent of its available resources. We are not, therefore, surprised at finding, in its Report for 1849, together with a record of increasing interest and activity on the part of churches and Presbyteries, a renewed appeal and setting forth of principles on the whole subject. In regard to the views of the Board, as here set forth, the only question which we would consider, at present, is in respect to their agreement with the principles already adopted by the General Assemblies of the Church. After a careful review of the document, we are not able to indicate any statement or principle at variance with the previous deliverances of the Assembly, and, in the following resolutions, we find a distinct approval and endorsement of the whole.

"The committee, to whom was referred the Annual Report of the Board of Education, recommend that it be approved and published under the direction of the Board, and commended to the careful perusal of all the churches, and they recommend the adoption of the following resolutions :

"4. *Resolved*, The Assembly again recommend to ministers and elders, the establishment of primary schools, academies, and colleges, in which our youth shall receive Christian and religious training.

"5. *Resolved*, To enable the Board to prosecute their important work, and to follow up the successes which God has given them in it, the Assembly would, and

hereby do, most earnestly request all their churches to contribute annually to their funds."

As the Church was now fully entered upon the work of general education, it began to appear that the operations of the Board were approximating that point, beyond which they could not be successfully carried on without some modifications of the plan on which they had been hitherto conducted. Accompanying the Report for 1850, the Board therefore submitted to the Assembly certain "suggestions towards improving its plans." These suggestions, the consideration of which was postponed to the next General Assembly, had reference to three points: 1st. The mode of giving assistance to those under the care of the Board; 2d. The conditions on which that assistance is to be given; and 3d. The class of persons to be thus aided.

In regard to the first point, it was proposed that the annual appropriations of the Board to those under its care should take the particular form of scholarships. The second point was a proposal to abolish the pledge for the ministry from young men in the colleges or academies. The third suggestion was, that aid might be extended, under suitable restrictions, to young men not having the ministry in view, or not even making a profession of personal religion. These modifications would necessitate another, which was also suggested, viz., that all collections and donations not specially directed should go into a common fund, to be appropriated at the discretion of the Board to either of the two departments of ministerial or general education.

The General Assembly of 1851, in its action upon these proposed modifications, authorized the Board to give their appropriations the title of scholarships, and to dispense with written pledges from the candidates for the ministry receiving its aid. It also authorized the Board to apply to the aid of suitable young men, other than candidates for the ministry, in academies and colleges, "*whatever funds may be thus specifically appropriated by the donors.*" These are the only modifications of the plan which the Assembly adopted. But it required the Board, as before, "to keep the contributions for candidates for schools and for colleges distinct from each other; but if no special direction is indicated, then the funds shall be appropriated to the education of candidates for the ministry."

We have noticed these "suggestions" of the Board and the action of the General Assembly upon them, because we believe that their discussion and the opposition they encountered has been influential in giving currency to the impression against the Board, of attempting a dangerous innovation, and assuming to itself the exclusive control of the educational interests of the whole Church. Proceeding upon this impression, questions have been discussed, as if they were new, and newly originated by the Board, upon which, in fact, the Assembly had already pronounced, before the Board had any official connection with the subject. But it is evident that the modi-



fications proposed by the Board were altogether of a practical kind, having reference to plans of operation, rather than to principles of policy. It is further evident that no modifications were adopted by the Assembly which altered the relation of the Board to the whole subject, or enlarged its discretionary powers.

The Report of the Board for 1852 contains a discussion of the question, "Who are the true parties in education? or who are the responsible agents in the work, and what their relative rights and responsibilities?" The main object of this discussion is "to vindicate the Church as one of the parties in education; but the general position taken is, that parents, the Church, and the State are respectively concerned in this great matter, each within its sphere." It is not our purpose to consider in this connection the truth or falsity of the doctrine thus advanced, but simply to remark, that as far as it regards the right and responsibility of the Church, it is the doctrine most clearly and emphatically assumed by every preceding General Assembly since 1846; for, most assuredly, if those Assemblies had not assumed the right and responsibility of the Church as a party in education, they would not and could not have proceeded to devise and inaugurate an educational system under the control of the Church. Apart from any verbal declarations, the action of these Assemblies is perfectly conclusive upon this point. All the documentary evidence cited in this narrative proves that every General Assembly since 1846 has assumed the duty, and therefore the right of the Church in her organized capacity, to provide the means of common school education, wherever necessary and practicable, under the supervision and control of synods, presbyteries, and sessions. If this is not endorsing "the proposition, the Church is a party in education," in the sense in which that proposition is set forth in the Report of the Board for 1852, it is difficult to say how it could be endorsed by any act or expression of the Assembly.

The Assembly of 1852, in its action upon this Report, adopted the following resolutions:

"3. *Resolved*, That this Assembly reaffirms its testimony in regard to the importance of establishing education upon a religious basis, as recommended by preceding Assemblies; and, viewing the Church as a party interested in education within its sphere, it invites its judicatories, according to their wisdom under their various circumstances, to see that the youth within their bounds have access to institutions of learning where the truths and duties of religion shall be assiduously inculcated.

"4. *Resolved*, That the Board of Education in its important departments of benevolent operation be recommended to the patronage of our churches, and that the Presbyteries and Synods endeavour to have its objects annually presented in such manner as may be deemed expedient, with a view to increasing the means of educating pious young men for the ministry."

In the action of the Assembly of 1853, after a preamble, which begins with the following statements: "The cause of education is a great and growing interest in our Church. The extension of this scheme beyond its original designation, so as to embrace the subjects



of parochial, academical, and collegiate education, makes it of vast importance; and the repeated sanction of the General Assembly to this enlargement of the object, and the growing conviction in our Church and country that religious education is mainly to be secured by denominational institutions, devolves much responsibility upon this Board:" and, in view of these facts, urges the duty of enlarged benefactions, we find the following resolutions:

"6. *Resolved*, That the Presbyterian Church has always been, and is now, in favour of the general education of the people; yet whilst the General Assembly cordially welcome and rejoice in all public or private efforts, not anti-Christian, which have this end in view, and which recognize the use of the Holy Scriptures; they still deem it important and necessary to adhere to and extend their own system of schools, academies, and colleges, as Christian institutions, whose purpose is to bring up their youth in the nurture and admonition of the Lord.

"7. *Resolved*, That this Assembly renewedly recommend the objects of the Board of Education, in its various departments, to the patronage of the churches, in such form as each may deem best."

The General Assembly of 1854 reaffirms the decisions of former Assemblies, and defines the position of the Church upon this subject in the following resolutions:

"6. *Resolved*, That the efforts of the Presbyterian Church in behalf of schools, academies, and colleges, on a definite religious basis, and under her own care, have met with a success, important in present results, and hopeful for the future; and that these operations deserve to be continued and enlarged, with an entire friendliness to all other educational efforts, not positively injurious in their tendency; and especially that institutions under the management of members of our own Church, either privately or in corporations not subject to ecclesiastical supervision, in which religion is duly inculcated, ought to be regarded as entitled to confidence.

"7. *Resolved*, That the General Assembly, by affirming the Church to be one of the parties in education, and by acting on that principle in accordance with the practice of all the Reformed Churches, has never denied the importance of State co-operation in this great work, however defective it may be in some parts of the country; but, on the contrary, rejoices in the general enlightenment of the masses under the public school system, and hopes that all Presbyterians, besides supporting their own institutions, will continue, as heretofore, to be known as the sound friends of general education throughout the country, and as the advocates of the introduction of the Bible into the common schools."

Entirely coincident with these are the resolutions adopted by the General Assembly of May last, "reaffirming its approval, so often expressed in former years, of the policy of the Board, in reference to the establishment of Christian schools, academies, and colleges." (Min., p. 273.)

We have mainly confined ourselves in this historical sketch, to the movements of the Board of Education, and the action of the General Assembly upon its successive reports, without any particular notices of the opposition encountered by the system of operations proposed and adopted. And we have thus traced the action of the Assembly, and the operations of the Board, from the first inception of the scheme, down to the present time, with two distinct objects in view: 1st, To ascertain the measure of responsibility which attaches to the Board, and to the General Assembly, respectively, for their introduc-

tion and maintenance of those principles and measures of educational policy to which exceptions have been taken;—and 2d, To exhibit the position which has been, and is now, occupied by our Church, as represented in its highest judicatory, upon this whole subject. We sum up this part of our report, therefore, in the following conclusions.

1. That the principle of denominational education, by means of schools, academies, and colleges, under the care and supervision of Sessions, Presbyteries, and Synods, was favourably entertained by the General Assembly as early as 1840; and in regard to the parochial schools, it was adopted by the Assembly of 1846, before the Board of Education had any official connection with the subject whatever.

2. That the whole subject was formally committed to the Board in 1846, with instructions to report to the Assembly from time to time, what action might be necessary for extending through the Church a system of parochial schools.

3. That in 1847, the Board was constituted the executive organ of the Assembly for receiving and applying any funds that might be contributed, for aiding in the establishment of parochial schools, and in 1848 it was authorized to do the same for Presbyterian and Synodical academies and colleges.

4. That both in 1847 and 1848, and in every year since, the Assembly has reaffirmed the principle of denominational schools under the care of appropriate judicatories, and in advocating that principle before the churches, the Board had only discharged its duty, as the executive organ of the Assembly, on this behalf.

5. That the true parties to any controversy, in regard to this general principle, therefore, are not the Board of Education on the one hand, and those who oppose it on the other; but these latter, and the Presbyterian Church, as represented by her General Assemblies for the last nine years.

We have been anxious to bring out these facts, because we conceive that a most unwarranted prejudice has been excited against the Board of Education, which, if unresisted, is calculated to have its effect, not only upon the issue of this controversy, but also upon the operations of the Board in every other department, by impairing the confidence of the churches in it. But in this summary of facts, we would also exhibit the true position, held through all these years, and now occupied by our Church, upon this whole subject,—and we find,

1. That the Church, as represented in the General Assembly, distinctly claims it to be her right, and her duty, under certain circumstances, to provide the means for the Christian education of her own children and youth, in schools, academies, and colleges, under the supervision of Sessions, Presbyteries, and Synods.

2. That she never has claimed, and does not claim now, that the right to educate belongs to her exclusively, or that it is her duty to

establish schools and colleges under ecclesiastical control, wherever it can be done.

3. That in asserting her own right and duty, in the matter of education, she assumes no hostile or unfriendly attitude towards "other educational efforts, not positively injurious in their tendency,"—much less towards institutions under the management of her own members, in which religion is duly inculcated, though they are not subject to ecclesiastical supervision.

4. That it never was her design to enter upon a crusade against schools and colleges under State patronage, or to withdraw her members from all participation in their control, but would have them to exert their legitimate influence as citizens, in preserving the soundness and promoting the usefulness of those institutions, and maintaining the place of the Bible in them.

As it appears to your committee, then, this statement of the facts in the case reduces the whole subject to a single question, viz.: Has the Church, in claiming the right and the duty of providing, under certain circumstances, the means for the Christian education of her own children and youth, in schools, academies, and colleges, under the supervision of Sessions, Presbyteries and Synods, exceeded her functions? After a careful review of the whole controversy, this appears to be the point upon which the Synod is now to make its deliverance. We do not conceive that the Synod is called upon to pronounce upon any particular and isolated expressions, or paragraphs, which may be selected from the various publications of the Board of Education. Nor are we called upon, without an authorized statement of the facts, *pro* and *con*, to adjudicate upon any alleged acts of any of the officers or agents of the Board, in carrying out the educational policy of the Church. We are bound to suppose, that the views of the Board are best expressed in its last and fullest utterances, and if in these they disclaim positions supposed to be embodied in former expressions, we are bound to accept such disclaimers, and conclude, either that the previous expressions were infelicitous, or that our interpretation of them was incorrect. It may be, that in some of the reasonings and appeals of the Board as set forth in its reports, or other documents, there are certain things to which many of us would not assent, whilst yet we can fully accord with the general conclusions, and the principle of Christian education in schools under Church supervision, as endorsed by the repeated action of the General Assembly. It is to be regretted, if in any case, this principle has been pushed to an unwarranted extent, or by an excess of zeal, on the part of the Board or its officers, the policy of the Church has been made to bear an unfriendly aspect towards institutions not under ecclesiastical control. And in any well-ascertained instances of this sort, it is perhaps competent for the Synod to express its disapproval. But such exceptional cases do not necessarily vitiate the principle, as defined in the resolutions of the Gene-



ral Assembly, nor do they require us to repudiate an educational policy in which they are distinctly disavowed.

Approaching the question, then, from this point of view, we think there can be no great diversity of opinion in regard to it. The difference must lie between those who hold that the Church, in her organized capacity, has no rights or duties whatever in the matter of general education, and those, on the other hand, who hold with the General Assembly, that it is both her right and her duty, under certain circumstances, to provide for the Christian education of her own children and youth, in institutions under the care of her appropriate judicatories. Among these latter, there may be an honest difference of opinion, as to the circumstances which would justify the interference of the Church, and the extent to which her action should be carried, as well as the grounds upon which her claims should be rested. A perfect unanimity upon all these points is not to be expected, and any extent of candid Christian discussion, may not only be harmless, but highly advantageous. It is incidental to our present state, that upon many points of policy, concerning which we have not explicit and detailed directions in the word of God, we must be content with an agreement in general principles, sufficient for a practical co-operation.

We suppose that such an agreement does substantially exist. It is admitted on all hands, that the religious education of children and youth is imperative by the commands of the Great Head of the Church. It is admitted, also, that this end is best secured, when, besides the religious instruction of the family, the Sunday school, and the sanctuary, religion is also intermingled with the instructions of the day school. One of the most zealous opponents of the Board says: "We wish it, then, to be distinctly understood, we raise no issue with the Board of Education touching the value of Christian Education, or the propriety of seeking to secure it by the intermixture of religion with the secular course. It is not a question of objects, but of *agencies*; *not of ends, but of means*; not of moral or prudential propriety, but of ecclesiastical power."\*

Now the object which the General Assembly, through her Board of Education, has in view, is that very "intermixture of religion with the secular course," which is admitted to be the best method for securing the great end, a Christian education; and will any man say, that the Church has no rights, duties, or powers in reference to that great end and object, the Christian education of her young? Is not that end inseparably connected with the advancement of Christ's kingdom in the earth? Does it not stand so intimately related to covenant obligations and covenant promises, as to be in fact, next to the preaching of the word, the great instrumentality for the perpetuity and extension of the Church? Has not the Church, in her organized capacity, direct powers and duties in the matter of those obligations which parents assume when they consecrate their children to God in baptism?

\* Vaughan, p. 15.



Is not the Church bound, in fidelity to her Master and her mission, to see that the obligations thus assumed by parents are neither neglected nor violated? There will be no dispute about these points. And yet brethren ask, "What has the Church to do with the education of children?\*" Why, she has this much to do, at least. She is bound to see that her members do faithfully discharge the obligations which they have voluntarily assumed to teach their children, and to have them taught in the principles and doctrines which they themselves profess. Now these brethren admit that this is best secured "by the intermixture of religion with the secular course." This is one of the points upon which they wish to be distinctly understood, as "raising no issue with the Board of Education." But they tell us, this should be done by the combined action of parents, "uniting as individuals to secure a school in which religion should be directly intermingled with the course of secular studies." Very well. Neither the Assembly, nor the Board, as we understand them, would object to this, but bids God speed to every such well-directed effort. But suppose in her inquisitions as to the religious education of her children and youth, the Church should find a community where the parents were incapacitated properly to instruct their own children, and unable to establish and sustain such a school, and thus reduced to the alternative of either suffering their children to remain uneducated, or of sending them to a school where religion is wholly excluded, or where doctrines and principles are taught and influences are exerted subversive of the faith;—has the Church no responsibilities, no duties in such a case? May she properly, and without transcending her commission, gather up and disburse the funds contributed by her scattered membership, for aiding struggling communities in erecting houses of worship, for providing a religious literature, and for sustaining pastors; but must she be expelled, as an intruding usurper, when she proposes, in like manner, to gather up and disburse the funds which her members are equally willing to contribute for the Christian education of such communities as we have described? Such a conclusion cannot possibly be maintained; and yet it is the conclusion to which we must come, if we decide that the Church has transcended her commission in the educational policy adopted by the General Assembly.

Two replies may be anticipated to this view of the case.

1. That the claim set up for the Church, is not simply the claim of a right to assist the weak, and supply the destitute, but that it is a claim to† "take under her control, the general interests of education, and supply the necessities of society in this great demand."

2. That even if confined to the more limited sphere of an actual necessity for aid, it is yet a claim which implies a control over education, which is not granted to the Church.

The first answer may be met by a reference to the position actually held by the Church, and so carefully defined by the successive resolutions of the General Assembly, as detailed in this Report. Recur-

\* Vaughan, p. 36.

† Critic, Sept. p. 418.

ring, as in all fairness we are bound to do, to the last utterances, both of the Board and of the Assembly, we find the Board holding the following language in its Report for 1855. "The question is not whether the Church has an exclusive divine right to take part in public education, nor whether she is bound under all circumstances to exercise that authority; but simply whether she may lawfully *assist* in providing institutions to carry forward the religious education of her youth, when she deems that such institutions are required." And the General Assembly, in the 4th resolution on this Report, says:

"*Resolved*, That this General Assembly, in recommending the establishment of institutions under its own care, has never intended to depreciate truly Christian schools, academies, or colleges, under private, corporate, or State management, but cordially acknowledges, and welcomes them as copartners in a great work, and invokes the blessing of God upon their instructions."

If the claim of the Church is to be judged of by her own definitions, it is, then, not a claim to "take under her control the general interests of education, and supply the necessities of society in this great demand." And in regard to the control which she does claim, over the schools aided by the funds contributed for this purpose, it is no more than is incidental to the relation of benefactor and beneficiary; no more than is her right and duty, as the dispenser of funds committed to her as a sacred trust; no more than is actually necessary to secure the existence of *such schools* as the funds were contributed to establish and support; a control entirely coincident, in its nature and its grounds, with that which she exercises in the publication of books and the erection of churches, by the aid of her funds.

We presume that it is not expected that a Report like this, should enter into all the collateral questions springing out of this subject, or indeed that it should enter at length into the discussion of the main question. Our object has been, to narrow down the whole subject to a tangible issue, and we find that issue in the form already stated. Is the Church exceeding her commission, and entering upon forbidden ground, in gathering up and disbursing, through her appropriate agencies, the free-will offerings of piety and benevolence, in behalf of schools, academies, and colleges, under the supervision of her respective judicatories?

The affirmative of that question, as it appears to us, sweeps through not only the Board of Education, but the Board of Publication, and the recently organized effort for Church Extension; if indeed, in the rigorous application of the principle, it does not equally sweep through all her organized missionary efforts, whether in the home or foreign field. For, be it observed, the issue raised "is not a question of objects, but of agencies; not of ends, but of means; not of moral or prudential propriety, but of ecclesiastical power." Keeping in view the extent of the "ecclesiastical power" claimed in the department of Christian education, it seems to us, then, that to deny that this belongs to the Church, is equivalent to a denial of her right to put forth any organized efforts, in behalf of these other and kindred objects.

As we cannot come to that conclusion, but one other remains, and that is, that whatever exceptions may be taken to isolated expressions, or particular arguments, in the publications of the Board, or of its friends, yet, the educational policy of the Church, as defined in the resolutions of the General Assembly, and the more recent explanations of the Board, is not justly liable to the opposition which, through misapprehension, it has encountered. Your committee would therefore conclude this Report, by recommending the following resolutions, which are respectfully submitted to the decision of Synod.

1. Resolved, That, as the aiding of candidates for the Gospel ministry, is the primary object for which the Board of Education was established, so it should also be the prominent one, in all the efforts and appeals of the Board, and in the contributions of the churches to its funds.

2. Resolved, That whereas the Board has been made the organ of the General Assembly, for aiding in the establishment and support of Christian schools, academies, and colleges, under the care of the judicatories of our Church, this object may also be commended as worthy of the enlightened liberality of those whom God has enabled and disposed to contribute to this special purpose.

3. That the supervision and control of educational institutions, by the courts of the Church, is not essential to the attainment of the great object, the religious education of our youth; and those institutions already established within our bounds, where sound learning is combined with Christian influence, should enjoy the confidence of our people, as unreservedly as if more formally connected with any of the judicatories of the Church.

4. Resolved, That whatever diversity of opinion may exist, in regard to certain of the views and arguments, advanced in former publications of the Board, yet in the educational policy of the Church, as defined in the resolutions of the General Assembly, and explained in the last Report of the Board, we find no ground for suspicion of the Board, or further controversy in the Church.





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REV. C. VAN RENSSELAER'S

ADDRESS ON

FEMALE EDUCATION.

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C. SHERMAN, PRINTER,

19 St. James Street.



Female Education; its Principles and Field.

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## AN ADDRESS

DELIVERED AT

THE BLAIRSVILLE FEMALE SEMINARY, PA.

SEPTEMBER 27th, 1853,

BY

CORTLANDT VAN RENSSELAER, D.D.

CORRESPONDING SECRETARY OF THE BOARD OF EDUCATION.

PHILADELPHIA:

1853.

TO  
MRS. PAMELIA H. SHEPLEY,  
ASSISTANT PRINCIPAL IN THE BLAIRSVILLE FEMALE SEMINARY,  
THIS ADDRESS  
WHICH, IN ITS EXTEMPORANEOUS AND RUDER FORM,  
RECEIVED HER COURTEOUS APPROBATION,  
IS NOW  
IN A MORE FITTING STATE [AS IS HOPED],  
MOST RESPECTFULLY  
DEDICATED,  
BY  
HER FRIEND, AN ADMIRER OF FEMALE CULTIVATION,  
C. V. R.



## LADIES AND GENTLEMEN :

In walking to the academy to night, I saw a beautiful star on the edge of the mountain. It was Venus retiring in her glory, and smiling a farewell on the world at the close of another day. Young ladies, it was your own star, emblematic, I trust, of the bright end of another academic term. May rays of light always cheer the departure to your homes on either side of the mountains ; and may the glowing skies of God ever remind you of the home, eternal in the heavens !

There is nothing in the firmament, or in all external nature, like the human form lighted up with immortal mind. God's six day's work was perfected in our mother Eve. Woman was given to man as his companion and friend, starting into life—not like Venus, from the unknown deep—but from his own divinely formed body, flesh from his flesh, and immortal with a nature like his own. Sister, daughter, wife, mother, are four words of humanity which, above the language of angels, speak to us of happiness and love.

A training place for daughters, like this seminary, is worthy the enterprise and the care of Christianity. I honour him whose mind and heart projected this undertaking. A seminary, dedicated to God, has hopes and results which circle beyond this world and the ages of its habitation, and passing beyond stars and systems, concentrate in the person of the Son of Man.

Ladies and gentlemen, I have come by invitation to partake in the ceremonies that terminate the summer session of the academy, and to speak to you on some appropriate theme. I have selected one, whose very height, like your mountains, has inspired me to look upon it, and yet which fills me with dread at the thought of ascending it. The subject is both elementary and general. It is, THE TRUE PRINCIPLES OF FEMALE EDUCATION, AND OUR COUNTRY AS A FIELD FOR THEIR APPLICATION. Of course, nothing more than a few brief hints can be given within the limits of this address.

I. The true principles of female education may be briefly analyzed, without exhausting the subject, into a few prominent particulars.

*First.* The mental faculties of the sex claim development, development in harmony, and development in extent equal to the varieties of providential demand. The day has gone by, that has held woman in mental subjection. As society has emerged from barbarism, and especially as Christianity has sent forth its benignant and reforming influences, the sex has arisen to the possession of its rights and to the reception of the homage due to its co-equal and congenial nature. Mind, wherever found, is capable of enlightenment and discipline, and therefore should receive it. Without deciding details, it may be laid down as a general principle that the faculties of the female mind possess capabilities of growth, which it would be tyranny to repress.

Harmonious development is one of the principal aims of a sound education. The faculties of neither sex will endure the influences of unequal cultivation; and inasmuch as the organization of woman is more refined and delicate than that of man, her mind is perhaps more readily affected by unskilful training. As the perfection of a rose, or camellia, consists in the even unfolding of its flowers and leaves, so the harmony of woman's intellectual development is essential to the beauty and glory of her nature. The perversity of a one-sided education leaves its mark of wo upon character for life. There is scarcely any thing against which the Christian teacher should more contend with all the appliances of his noble art, than against the unequal unfolding of faculties which God created in a sisterhood of equality. If the reasoning power be unduly cultivated, for example, what a shade of gloom might it cast over the bright graces of social life; or if the imagination receive an undue proportion of excitement, how it might disqualify the mind for the sober realities of life and introduce alienation in the household circle of the soul! Harmonious culture is nature's culture, is true educational culture.

To what extent the female faculties should be developed is a question which cannot be settled by a general rule, unless it be "the more the better." The tendency is rather to cultivate on too low than on too high a scale. A complete education in all branches of learning is not, indeed, demanded for all the girls in the country; but, on the other hand, a goodly number are entitled by their condition of life and the circumstances of society to the benefit of an enlarged course of studies. The education of either sex should disparage the social worth of the other. Sound public opinion will commonly regulate the institutions of learning in such a manner as that those of both sexes shall preserve the relation of mutual adaptation. The progress of society requires, at this time, a higher grade of female education than was in vogue at previous periods. Providence is making demands upon the daughters and mothers of the land, which justify special effort for the fullest intellectual discipline and advancement. Whilst "one star differeth from another star in glory," it can never be wrong to provide institutions of learning, specially suited to prepare for the highest spheres of usefulness in life. The common school, the academy and the college constitute forms of educational training required for the wants of both sexes. Order is Heaven's law; and order in variety. The academy is no disparagement of the common school; but on the contrary, it is its kindred and its natural associate. The different grades of schools, academies, seminaries and colleges promote the general advantage of the sex and of society; just as the fragrance, beauty and usefulness of a garden depend upon the variety of its flowers, vegetables and fruits. One of the first principles, then, to determine the true course of female education is, mental development of the right kind; development in harmony, and in the proportions of attainment indicated by an ever ruling Providence.

2. Another principle is, that the good, old-fashioned course of education is applicable to females as well as males.

There is no essential difference between the faculties of the two sexes. As there are shades in the same colour, which even a woman's eye, however skilful, can sometimes scarcely detect, so the two distinct physical organizations may originate slight varieties more or less undiscernible. On the whole, it is clear that the difference between the male and female intellect is not sufficiently great to warrant any substantial variation in the mode of education. The boys of any one class in school or college will exhibit more variety of intellectual character than exists between boys and girls in general. The same appliances, therefore, may ordinarily be used in the education of the whole human family.

The "good, old-fashioned course" implies, among other things, the use of the classics, mathematics and general literature. If it be true that the classics are better adapted to strengthen and improve the mind than any other studies, as tested by long experience, then no good reason can be assigned why females should not be subjected to the same thorough, disciplinary processes. By rejecting such studies from our female seminaries, we either dishonour these ancient means of exercising the intellect, or we dishonour the sex from which we withhold them. Observation shows that girls have quite an aptitude in the acquisition of language. There is, therefore, nothing in the nature of the case to justify the exclusion of the classics. On the contrary, our confidence in them, as intellectual agents, imposes the obligation to make them a part of every thorough course.\* Girls should begin to learn the Latin, when young. No period of life is so advantageous for discipline and improvement as the period of youth. In New England, the principal female academies incorporate the classics in their system of instruction. Algebra, Kame's elements of Criticism, Butler's Analogy, Mental and Moral Philosophy, Natural History, and similar studies of high degree, may be profitably used in the class room. The examination we have witnessed to day in the Blairsville Seminary, shows that a thorough discipline of the faculties is both desirable and practicable. The old-fashioned course of training is the best one by which to promote the intellectual elevation of our daughters.

\* "Lady Jane Grey's fame as a scholar if we look to the age in which she lived, cannot be too highly extolled or too loudly applauded. The letter she addressed to her sister, in the Greek language, the night before her execution, the purport of which was, to exhort her *to live and die in the Christian faith*, is equal proof of her uncommon proficiency in classical learning and her presence of mind upon that trying occasion.

It is well known that Elizabeth was intimately acquainted with the Greek and Latin classics, nor was her knowledge of the French and Spanish languages less profound. Roger Ascham her preceptor, says, "Yea, I believe, that besides her perfect readiness in Latin, Italian, French, and Spanish, she readeth here now at Windsor, more Greek every day, than some prebendary of this church doth Latin in a whole week!

Harrison who published a book in 1577, says 'The stranger that entereth the court of England upon the sudden, shall rather imagine himself come into some public school of the University, where many give ear to one that readeth unto them, than into a prince's palace, if you compare this with those of other nations.' The hours now bestowed at the glass (or at tea) and the toilet, were then passed in studying the writings of the ancients."



Let it be distinctly understood that an extended course of study does not necessarily imply a superficial attention to the great elementary branches of a good English education. Exactly the reverse. The best foundation to build upon is our native language of solid rudiments and strong simplicity. There is a modern fashion of "accomplishing" young ladies in French, piano music, dancing, and sundry "extra" superfluities, which is at the expense of spelling, writing, and common sense. This neglect at the foundations is sure to open cracks in the ill-built walls, however decorated and gilded inside. An enlarged course of studies demands thorough elementary preparation. It is this unseemly superficiality which has tended, more than any thing else, to bring female education into disrepute. The old method of uniting varied and extensive acquisition with early drilling in first principles is the only security of success. As thus explained, the studies which enable so many young men to rise to high attainments and influence, should be used to draw out the intellect of the other sex also.

3. *Religion* should be recognised as an essential and prominent element in female education.

Religion always pertains to training every where. It is as natural a part of it, as fruit is of a tree, or fragrance of a flower. But are there any special reasons why religion should never be dissevered from the female course? Certainly there are; as for example, the *female susceptibility to religious impressions*. Without explaining the nature or causes of this susceptibility, I content myself with relying upon the fact of its existence. Providence clearly discloses it. Two-thirds of the communicants of our churches are of that sex, to which belonged the mother of our Lord. Of the 220,000 communicants in the Presbyterian Church, about 140,000 are females. What is this but the encouragement of God to those who are charged with female education, to mingle religion with their instructions? Whilst no class may be lawfully omitted, let the girls be the last to be neglected!

Woman, too, has less to fall back upon in the cares and trials of life. She particularly needs the supports of her God amidst the vicissitudes of providence. Man may go forth into the world and breast its storms; he may find relief in the very industry and enterprise which surround him, and of which he himself forms a part; he may employ public reliances, however delusive, to withdraw his mind from inward contemplations. But woman! lonely woman, sorrowing at home and left to herself, needs in a peculiar manner divine consolations. Compassionate educators of the sex, should you not endeavour, with God's blessing, to lead daughters and sisters to the enjoyment of His favour?

Let it not be forgotten that woman has the training of immortal mind. To her belongs in a peculiar manner the formation of human character. The influences which spring from her early instructions go far towards the perpetuation of religion in the world. Mother! Thou didst help to mould my heart, to restrain my passions, to establish me with holy truth, to win by example my youthful thoughts, and



commend Christ by a love prompted and enlarged by His own! How the annals of providence, which even in this world are not of obscure decyphering, will be unfolded to the honouring of Christian mothers, saved by grace and saved with their children in Jesus Christ!

And how peculiarly is religion an ornament of female character! A young girl, with the light of heaven upon her brow, is almost as an angel of God. Even a worldly person is compelled to do homage to her loveliness. There is a sacredness in her presence, whose voiceless utterance is to the heart. Nor is this gracious power seen only in youth. It strengthens, as years mature the character. It increases, like the light of early morning going up to noon-day height; and in the glory of the sunset of age, its last rays are brilliant with colours unknown even to noon. Girl, mother, grandmother; Christianity hails thee as the servant of the Lord, wherever thou art in age, or station, or place, or clime! Education must employ its intensest energies to imbue its course of learning with religion. Whatever may be the training of men—and other than religious may it never be!—let female training, here and every where, now and forever, be unto Christ.

FOURTHLY. Female education should have *some special adaptation to the sex*. Whilst the general plan of conducting it may substantially resemble that which experience has proved to be the best for all, it is wise to accommodate it, in some of its details, to the demands and tastes of actual life.

*Music*, for example, has an acknowledged home in the temple of female organization. Its strains, especially its sacred strains, should be welcomed within the portals. I by no means advocate an excessive attention to this fascinating art. A girl, all music, is less accomplished than with none. There may be, and there often is, a sinful waste of time in pursuing musical lessons. But music, properly regulated, ought always to be somewhat prominent in female education. It is so sweet in itself, so congenial in its influences, so pleasant as a resort, so suited to home, so useful in praise!

*Sewing, embroidery, &c.*, are arts not to be neglected. The highest educated woman should never be ashamed of her needle. It is a household implement whose use becomes the sex. A plain thimble is a greater ornament to the fingers than a diamond ring. That education is defective, at home or in the academy, which gives no instruction in the powers of the needle. The Bible says: "Let her lay her hands to the spindle; let her hands hold the distaff."

*Painting* has a special claim upon refined taste and delicate manipulation. It is fairly entitled to cultivation, as beautiful, innocent, pleasing, harmonizing with nature and useful. Painting is commonly regarded as the sister of music; but lest the strong sisterly affections might detach the two from life's realities, I have placed the educated seamstress between them, to whisper to music that there is sewing as well as singing to do, and to admonish painting that the brush and the needle ought each to have their turn.

*The household arts*, how I shall speak of them so as not to impair

their dignity? Can female education be complete without them? Some attention ought to be occasionally, if not regularly, given, at least in boarding schools, to the department of household affairs. The minutia of its training may be wisely left to those who better understand it; but I will only add that, in the judgment of many, every woman ought to have some insight into the management of every day matters. Of a wise woman, it has been said: "She looketh well to the ways of her household, and eateth not the bread of idleness."

*Botany* is a pretty science for the female mind. Girls naturally love flowers. They love to plant them, to look at them, to smell them, to pluck them, to arrange them, to water them, to admire them, and to wear them. Therefore girls ought to understand something about them. Botany is useful as a study as well as pleasing as a science. It promotes habits of observation, strengthens the memory, contributes interesting knowledge, and leads the thoughts to God.

Other studies\* might be included among those we have been contemplating, but enough has been said to illustrate the principle involved.

The general principles, by which to regulate a course of study in a female academy, as now exhibited, are left to the decision of candid judgment. These principles are mental development of a high order; according to the methods of approved discipline; with a marked attention to religion as a controlling power; and with some adaptation to the peculiar tastes and circumstances of the sex.

Let us now consider the other branch of our subject.

II. OUR OWN COUNTRY, AS A FIELD FOR THE APPLICATION OF THESE PRINCIPLES OF FEMALE EDUCATION, presents some encouraging aspects.

In the first place, there is no country where the *social equality of the sexes is more openly acknowledged*. Woman is here upheld in the possession of her sacred rights. Our domestic condition is eminently conducive to her intellectual activity. The very principles of our republican government inculcate, both directly and by natural inference, respect for her claims. The rights of woman are not extorted in formal declarations, but are freely tendered by the general spirit of American liberty and law. Even strangers are impressed with the universal homage rendered to woman by all classes in our country. Such being the state of public opinion, female education has rare and inviting opportunities for its successful prosecution. Instead of jealousy to counteract measures for the social advancement of the sex, every encouragement exists for the furtherance of efforts in behalf of institutions of learning. Not only are the com-

\* The study of the French language seems to be regarded by many as peculiarly befitting females. In this sentiment the writer does not at all concur. There are very few French books which girls would be likely to read with much profit; and the general characteristics of the literature of the language are repulsive in the extreme. Where any special call exists for the acquisition of French, it may not be rejected on these grounds.

mon schools impartially open to girls, but academies and even colleges are established for their intellectual culture on a scale that aims at meeting every demand. Other countries do not seem so fully to appreciate the importance of woman's training, or to present the same motives to it in the circumstances of their social state. America, it is believed, offers a favourable and unrivalled field for female education in every stage. Our female seminaries, becoming more and more numerous, are the joy and the honour of the land. They are the keystone in the arch of general cultivation, bridging the separation of the two sexes and admitting all to privileges of equal intercourse in the great journey of life. I rejoice that, my native land, with all the good things which belong to its heritage, magnifies the choice things of home; that here our daughters may receive an education suited to their wants and inspirations, and have free opportunity to glorify God with cultivated intellects and enlarged understandings.

SECONDLY. *The peculiar energy of American mind requires the directing and restraining power of female cultivation.* Whilst our country offers special opportunities, its peculiar state requires that these opportunities be embraced with all vigor. The tendency in American society is too much in the direction of outward activity. Merchandize, agriculture, the arts, are all-engrossing objects of pursuit. The material is the idol of this worldly generation. What enterprise, what energy, what intellect are put forth, in the acquisition of wealth and in the execution of plans of personal aggrandizement! Society suffers from this over-doing of the eager love of gain. Like a magnificent ocean steamer, racked by the too powerful working of splendid machinery, it is shaken to the very centre by the tremendous energy of business high-pressure. Fortunately, there are providential arrangements to moderate these excesses of social life. Among these, is the influence of woman, mediating in favour of relaxation and home. The business talent, employed in counting-room, field and shop, can be best restrained by a superior cultivation in the family circle. God has given to woman a power of moulding character, which though quiet as household retirement, is strong as sovereign law. The influence of the wife, daughter, mother, is felt on every farm in the country, and in every store of the city. It belongs to woman to check undue aspirings, to soothe with genial intercourse, to repress the tendencies to worldliness, to allure by the charms of home, to unite in pleasant conversation, to conciliate and influence by equal and superior cultivation. It is impossible to estimate the compensations of her presence in the stern realities of the world. No country needs the interposition of these domestic safeguards more than our own. There is, therefore, a peculiar demand for female education. Woman's functions, as intervener between worldly ambition and domestic peace, cannot be performed without a cultivation capable of securing homage. Education in the common school and in the academy thus becomes all important in its relation to the business activities characteristic of American mind.



THIRDLY. *The rare openings for female service in our country* makes it an interesting field for the application of the right principles of education. There are at least three departments which offer peculiar inducements to the energies of female character.

1. The department of public instruction comes peculiarly within woman's province. The office of teacher in institutions of learning demands a large number of highly gifted and well-trained females. It is universally admitted that female teachers are altogether the best for young children. There is an adaptation to the wants of the little ones, a kind appreciation of their character, a condescension to their difficulties and trials, a loving sympathy with their feelings in study hours and at play time, which mark out the gentler sex as their natural instructors. Hence the common schools in many parts of the country, especially in New England, greatly prefer females as teachers. The higher seminaries for the sex, of course, look chiefly for their instructors to ladies of richly cultivated minds. So that there is very great encouragement to females to qualify themselves for the work of instructors by means of a thorough and liberal education. And what office is there of higher aim than that of teacher? There is none that so comes in contact with the human soul and is able so to mould it intellectually and religiously. The office of the ministry is higher in official authority, and has a greater range of influence. But ministers do not generally possess the same amount of influence over an equal number in their congregations as a teacher does in her school. Never can there be a more congenial theatre for the exercise of her faculties than in the training of the young. How beautiful the spectacle to behold a lady of cultivated mind, of pious, devotional spirit, of pleasant utterance, of graceful condescending manners, at the head of her class, inculcating knowledge secular and divine! No country presents stronger pleas than ours for female teachers. Would that more in the upper circles of life were willing to receive the dignity and honours of this great profession!

2. Another department, making a demand upon educated female talent in our country is that of philanthropy and religion. A great work is to be done for the cause of truth and morals by active female influence. Our sabbath schools require a far better educated and more competent set of teachers, of the unprofessional class, than is commonly found in them. Our female benevolent societies, tract distribution, prayer meetings, call for educated and capable ladies to superintend and give interest to them. The temperance reformation in like manner has great faith in the power of woman to advance its aims. It is impossible to read the salutation of Paul to the females in Rome, who "bestowed much labour" on him, who "laboured in the Lord," who "laboured much in the Lord," without feeling that the power of the sex in promoting religion should be used by every wise "master-builder." In short, the cause of religion and philanthropy, much as it has always depended upon the co-operation of woman, might acquire a great accession of strength by the increased educational privileges of the sex.



3. *Literature* is another department, standing wide open with garlands upon its gates for the admission of educated ladies. The female pen has done no mean service already in the propagation and defence of truth, and in the pleasant entertainment of the public mind through general literature and the genial effusions of poetry. A large number of Sunday-school and other religious books have come fresh from the female heart to make their unending impressions. There is far too little conscience on the part of highly cultivated ladies in using the press as the vehicle of the influence which providence and grace have given them. No country was ever more inviting to female writers than our own. Our monthly and weekly periodicals might be made far more interesting by a large addition of their contributions; and our general literature be graced with many valuable publications of well qualified authoresses.

The three departments of public instruction, philanthropy and literature are eminently favourable to the cultivation of female intellect in our country. The proud world may indeed despise the modest, unobtrusive worth of woman in any of these occupations; and fashionable circles may imagine that the highest end of creation is adornment of person, dissipation of time, and vain display of wealth and of trivial accomplishment. But the great aim of Christian woman is to do good, in whatever station God may have placed her, and with whatever gifts endowed her. Let her take courage and go forward in unambitious but earnest effort.

“ With the mild light, some unambitious star  
 Illumes her pathway through the heavenly blue—  
 So unobtrusive that the careless view  
 Scarce notes her where her haughtier sisters are—  
 So ran thy life. Perhaps, from those afar,  
 Thy gentle radiance little wonder drew,  
 And all their praise was for the brighter few.  
 Yet mortal vision is a grievous bar  
 To weigh true worth, For were the distance riven,  
 Our eyes might find that star so faintly shone,  
 Because it journeyed through a higher zone,  
 Had more majestic sway and duties given,  
 Far loftier station on the heights of heaven,  
 Was next to God, and circled round his throne.”\*

FOURTHLY. Another aspect of our subject comes before us. *The great moral destiny of this republic demands the highest order of woman.* Our country is undoubtedly destined to exert a powerful influence in the affairs of the world. Its greatness already towers aloft amidst the glory of kingdoms and the monuments of national achievement. The little colonies of our early history have been consolidated into a nation, whose territory counts its parallels of latitude by a score, and whose circles of longitude expand from 10 East of Washington to 45 West. Within this magnificent domain, bounded by the two great oceans of the world, lives a people whose general

ingredient of sturdy Anglo Saxon is healthfully diversified by the traits of all nations. With resources unlimited, with population rapidly increasing, with a position commanding eastwardly, westwardly, or southerly, with a self-reliance nurtured by Providence and never yet thwarted by the power of man, and with a religious character hopeful in its ultimate development, our country must needs take an influential part in future history. As God has led on the world to its present condition of civilization and progress by selecting particular nations to be prominent actors of His plans, so there is every reason to believe that the United States are at least one of the modern nations, predestined to assist the marshalling of events in all future ages. The English language, that of our country in common with Great Britain, is the language of Christianity. This fact alone guarantees predominating weight. Religion is the great civilizing, all-conquering element. The signs of the times not obscurely foretell the national greatness of this Anglo Saxon, Christian land. Our "manifest destiny" is to propagate civil liberty and religious freedom throughout the world ; to advance civilization and the cause of Christ on every continent.

In this vast and sublime work, educated woman has a prominent allotment. Nothing great has ever been achieved, and made permanent in the history of human progress, without the help rendered through the social elevation and influence of the female sex. There have been prowess of arms, enterprise of commerce, high cultivation of the arts, attainments of literature, accumulations of wealth ; but no nation has ever yet prospered that rejected woman's elevation from among the powers of social life. The progress of our country eminently requires the conservatism, the holy zeal, the purity, the energy of Christian womanhood. The sex should be educated to perform the part of a high destiny. Education alone can give the qualifications demanded for a day of national eminence in the ingathering of the nations unto God.

#### YOUNG LADIES OF THE ACADEMY !

I turn from my subject to you. It is pleasant to pass from the abstract to the living embodiment, from glimpses of principles to glances of sight, from the truths of discussion to the existences of nature blooming with hope and joy. Now is the time, ladies, to act your part in the grand scenes of Providence to which the world is advancing. Each has a good and great work to do, if each is faithful to God, to the sex, to the race. Education, the object of your daily effort, is only the means to the end ; and the end is to serve God through the gifts and privileges of His goodness. Shrink not with faint-hearted timidity from the thought of present and future duty. The Creator had high objects in placing Eve by the side of Adam in Paradise ; and all of Eve's daughters must perform the obligations of their sex in winning back the world from the tempter's power to the true authority of the "seed of the woman." Bitterly knowing the difference between "good and evil," it is yours to aid

the triumphs of Redemption throughout the earth. If you would be useful, young ladies, you must add to your knowledge, religion.

Permit me, as a plea in behalf of personal religion, to remind you of the special obligations of the sex to Christianity. Whatever religion has done for man, it has relatively done more for woman. The blessed Master, instead of despising the sex, as the philosophers had done, selected them as his companions and friends. "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with him;" but not they alone. No, the company was enlarged by the loving companionship of Mary, and Joanna, and Susanna and "many others" who "ministered unto him of their substance." Our Lord, in thus associating females with his holy band of disciples, left to all ages the authority of his example in behalf of woman's social elevation and influence. Christianity is pre-eminently woman's friend. Its progress is the acknowledgment of her equal rights, of her domestic power, of her mental cultivation, of her reign of love. Oh ye, who are indebted to the gospel of Christ for all the privileges of home, education and life, come to your Saviour. Come to Him, who died for you, uniting in His glorious person the sonship of Mary with the Sonship of God!





## BLAIRSVILLE FEMALE SEMINARY.

### LOCATION AND BUILDING.

THIS Seminary is situated in Blairsville, Indiana County, Pa. Few towns combine greater advantages for the location of such an Institution. The turnpike road from Pittsburgh to Hollidaysburgh, and the Pennsylvania Canal, pass through it; the Central Pennsylvania Rail Road also passes within two miles and a half, a branch from which is now completed to this village, and the cars unite regularly with those of the main line. The building is a commodious and beautiful structure, 80 feet in length by 44 in breadth, and three stories high, affording all necessary accommodations for the various operations of the family and school. Its situation is sufficiently retired, commanding a view of the town and of surrounding scenery of unsurpassed beauty. Wide halls extend through the whole length of the building, affording free circulation of air, and ample opportunity for ventilation of the rooms appropriated to the pupils. These rooms are very pleasant, and furnished in a manner to promote the comfort of the occupants, by whom it is expected they will be kept in a neat and orderly manner. There is provision made for warming them in winter, if desired. The Seminary grounds embrace three acres, furnishing ample space for exercise, and for gardens, useful and ornamental.

### PLAN OF OPERATIONS.

The Principals stand in the relation of parents to their pupils, kindly counsel and direct, and with unwearied solicitude watch over them individually and collectively. To a judicious classification, the discipline and general care of the family and school, the instruction of several of the classes, and to general exercises, their time and energies are devoted. No pains have been spared in obtaining good, efficient and accomplished Teachers. They reside with us, are chiefly devoted to the instruction of the various classics, but in other ways render essential aid, and exert an important influence in furthering the general interests of the School. All pupils from abroad, except in special cases, are expected to board in the Seminary. The government is designed to be that of a well regulated family, mild but firm, and enforced by appeals to *conscience* and the *Word of God*. The rules are few, and such as are deemed essential to success in their education, physical, intellectual and moral; and of course a ready compliance with them is expected and required. From daily and weekly bills of recitations, absences, delinquencies, &c., quarterly reports are rendered of the diligence, progress and conduct of each pupil.

### COURSE OF STUDY.

This contemplates a thorough knowledge of all those branches of education which are pursued in the best Female Seminaries. To accomplish it requires a protracted course of study. Our motto is, "*Make haste slowly.*" It is deemed indispensable to commence with the elementary branches, dwelling upon these till they are thoroughly mastered; and as the powers of the mind are strengthened by exercise, to advance gradually and systematically to those of a higher grade, to the end of the prescribed course. The study of the Ancient and Modern Languages, Drawing and Painting, and Vocal and Instrumental Music, though not a part of the regular course, are deemed important and may be early introduced, without essentially retarding, but on the whole facilitating the attainments of the pupil in her other studies.

## TERMS.

The year is divided into two sessions of five months, subdivided each into two quarters, and followed respectively by vacations in the months of April and October.

|                                                               |         |
|---------------------------------------------------------------|---------|
| Boarders, including tuition, lights, room-rent and furniture, |         |
| per quarter, <i>in advance</i> ,                              | \$25 00 |
| Fire in room, when required,                                  | 3 00    |
| Washing per doz.                                              | 30      |
| Day Scholars, higher branches,                                | 5 00    |
| “ “ common branches,                                          | 4 00    |

## EXTRAS.

|                           |      |
|---------------------------|------|
| Music, instrumental,      | 6 00 |
| “ vocal,                  | 1 00 |
| Use of instrument,        | 1 50 |
| Drawing and Painting,     | 3 00 |
| Latin, French or Spanish, | 3 00 |

Books and Stationery, Drawing Materials and Music, when needed, will be supplied at Bookstore prices.

The next Session will commence on the first Monday of May. It is desirable that scholars should be present at the commencement, and continue to the close of the Session. Deductions will be made for unavoidable absence only.

*Address*

REV. S. H. SHEPLEY,  
*Blairsville, Pa.*



## BLAIRSVILLE FEMALE SEMINARY.

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The following statement, by the Rev. Mr. Hill, is here inserted :

Blairsville Female Seminary was commenced two years ago, under the conviction that such an institution was needed in this section of country, and was demanded by the growing public sentiment in favour of Female Education. Blairsville was believed to be in all respects an eligible location, combining, as it does, facility of access, healthfulness, beauty of natural scenery, and a high tone of morals.

It was commenced with many fears as to its success, but these have been dissipated by the history of the past two years. It is now proved beyond all question that the mind of the community was ripe for this movement ; that they appreciate, and are prepared to sustain it. A propitious Providence seems to have smiled on every step of its progress. The hopes of its projectors have been fully met, and their prayers fully answered. A building, doubling in its cost and capacity anything we had anticipated being able to build, has been completed. Principals have been secured who devote their whole time and energy to the interests of the Institution ; and the operations of the past session have convinced all who are acquainted with them, that the most flattering testimonials may raise no expectations which may not be more than realized.

Those who know the writer best, will be furthest from suspecting any want of candor or sincerity on his part, when he affirms, that all of qualification for their work, that he expected to find in the persons who now have control of this Seminary, he has found, and more ; and that in all that he feared he has been disappointed. And he claims that no feeling of personal delicacy on their part should be allowed to prevent his discharging what he regards as a duty which he owes to the public, thus to testify his unqualified conviction of their high qualifications for the work in which they are engaged ; and to assure parents that in sending their daughters to this Institution, they are placing them under the very best intellectual, moral, and religious influence.

GEORGE HILL.



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# THE EDUCATION QUESTION.

BY DR. HODGE.

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C. SHERMAN, PRINTER.

19 St. James St.



# THE EDUCATION QUESTION.

BY THE REV. CHARLES HODGE, D.D.

THERE is a substantial agreement among religious men, as to the most essential points involved in the education question. We are well aware that the difference between the religious community and those who, in many instances, control the action of our legislative bodies in relation to this subject, is radical and irreconcilable. We are sorry to be obliged to add, that many religious men, from different motives, have been led to throw their influence in favour of this latter party, who advocate the exclusion of religious instruction from our public schools. The religious community, however, as a body, we hope and believe, are united and determined in their opposition to any such destructive course.

Before proceeding further, we will briefly indicate the points as to which, with individual exceptions on either side, there is, as we believe, a substantial agreement, especially so far as our own Church is concerned, in relation to this whole subject. The evidence is abundant and conclusive that the great mass of our members, ministers and laymen, are convinced, 1. Of the absolute necessity of universal popular education. 2. That this education should be religious; that is, not only that religion ought to be in some way inculcated, but that it should be made a regular part of the course of instruction in all our non-professional educational institutions. 3. That the obligation to secure for the young this combined secular and religious training, is common to parents, to the State, and to the Church. It does not rest on one of these parties to the exclusion of the others, but, as the care of the poor, it rests equally on all, and the efforts and resources of all are requisite for the accomplishment of the object. It is included in what has been said, that the obligation in question presses all these parties as to the whole work of education. One portion of the work does not belong exclusively to one of them, and another portion exclusively to the others, but each is in its sphere responsible for the whole. That is, as the parent is bound to provide not only for the religious but also for the secular education of his children, the same is true with regard to the State and to the Church. 4. That in the existing state of our country, the Church can no more resign the work of education exclusively to the State, than the State can leave it exclusively to parents or to the Church. The work cannot be accomplished in the

way in which she is bound to see it accomplished, without her efficient co-operation. The Church, therefore, is bound, without interfering either with the State or with voluntary institutions, to provide the means of thorough secular and religious training, wherever they are not otherwise secured. 5. That in the performance of this great duty, the Church cannot rely on the separate agency of her members, but is bound to act collectively, or in her organized capacity. Consequently, the Board of Education, in aiding in the establishment of schools, academies, and colleges, is acting on sound principles, whatever mistakes may have been made in the application of those principles in particular cases.

There may be, as before remarked, individual dissentients from one or another of the above positions, but the almost unanimous decision of one Assembly after another, and the concessions of those, who under misapprehension of the ground intended to be assumed, had taken the part of objectors, prove beyond doubt the substantial and cordial unanimity of our Church as to all these points.

I. The first of these positions need not be argued. The necessity of general popular education is universally conceded. If such education is necessary to other nations for their prosperity, to us it is necessary for our existence. Universal suffrage and universal education condition each other. The former without the latter is a suicidal absurdity. Everything connected with our political well-being, with the elevation and personal improvement of the people, and with the extension and establishment of the Redeemer's kingdom, is more or less directly involved in this great question. The work which as a people we have to do ; which, next to the preaching of the gospel, is most immediate and most pressing, is to provide and apply the means for the education of all classes of our varied and rapidly increasing population. This education should be such as to meet the exigencies of the people; giving not merely to all the opportunity of acquiring the rudiments of knowledge, but furnishing the means of higher cultivation, for those who are disposed to avail themselves of them. This may be taken to be the public sentiment of the country and of the Church. In almost all our States provision is made more or less effectively, not only for the establishment of common schools, but also of academies and colleges endowed and sustained by public funds. The free High Schools of Boston, New York, and Philadelphia are among the most elevated of our educational establishments.

II. The second position, viz., that education in all its stages ought to be religious, is one of the great dividing points in relation to this subject. On one hand, it is contended that religion, the Christian religion, including its facts, doctrines, and moral principles, should be a regular topic of instruction in our public schools and higher educational establishments ; and that the whole process of education should be conducted with the design of cherishing religious principles



and feelings. On the other hand, it is assumed that the State has nothing to do with the religious instruction of the people; that religion must be left to be inculcated by parents and the Church; that the only legitimate sphere of state action is secular education. Indifference or hostility to religion; a dread of the union of the Church and State; an apprehension of ecclesiastical domination; the opposition of Papists to religious instruction, and even to the reading of the Bible in the public schools; the difficulty arising from conflicting sects, have led a very large part of the community to advocate or acquiesce in the exclusion of religion from all places of education sustained by the State. It is regarded as the simplest solution of a complicated problem, to confine the State to secular education and leave religion to be otherwise provided for.

This is the ground publicly assumed by the majority of our public men; it has received, directly or indirectly, the sanction of several State legislatures; it is avowed and acted upon by superintendents and commissioners; it is advocated by some of our most influential religious journals, and by many of our prominent religious men. In the year 1842 and 1843, laws were passed by the legislature of New York, forbidding "sectarian teaching and books" to be employed in the public schools. Everything was regarded as *sectarian* to which any person would object on religious grounds. Every book, therefore, even the Bible, and every sentiment to which the Romanists objected, were banished or expunged when demanded. All religious instruction and prayer have in many cases been proscribed. Teachers have been threatened with dismissal, and actually dismissed, for using even the Lord's Prayer. E. C. Benedict, Esq., President of the Board of Education of New York, delivered in August last an address, in which he asks, "What should be our rational rule of conduct? Whenever we find a few children together, shall we compel them to lay aside their occupation for the time and read the Bible, or say prayers, or perform some other religious duty? Will it be sure to make them better? Will it be sure to give them religious instruction—to require it at the dancing school, the riding school, the music school, the visiting party, and the play-ground? Shall studies, and sports, and plays, and prayers, and Bible, and catechism be all placed on the same level? Shall we insist that secular learning cannot be well taught unless it is mixed with sacred? Shall algebra and geometry be always interspersed with religion instead of *quod erat demonstrandum*? Shall we say *Selah* and *Amen*? Shall we bow at the sign of *plus*? Can we not learn the multiplication table without saying grace over it? So of religious instruction, will it be improved by a mixture of profane learning? Shall the child be taught to mix his spelling lesson with his prayers, and his table-book with his catechism? If there were any necessary relation between religious and secular instruction, which required that they should be kept together, the subject would have another aspect. But no one has ever maintained that the religious teacher

the minister of religion, and the office-bearers of the Church, should mix secular instruction with their more sacred and solemn inculcations.

"Now, the reading of the Bible, the repeating of the Lord's Prayer, the Apostle's Creed, and the Ten Commandments, in school, is ritualistic and educational. It is not for improvement in secular learning, nor in sacred learning. Turn the tables—substitute for reading of the Scriptures at the opening of the schools, the simplest and least offensive of the religious ceremonies of the Roman Catholic Church—reading from the Missal some portions of it to which in itself there would be no objection; insist that the school should bow at the name of Jesus; shall always speak of the Virgin Mary as the Blessed Virgin or Holy Mother of God, and see if all of us would be willing to send our children there day by day. See if the pulpits and the ecclesiastical conventions throughout the land would not re-echo the word of alarm; and why should we compel the Jews, who are numerous in our cities, to listen to the New Testament, to repeat the Lord's Prayer, or the Apostle's Creed, or to be taught the mysteries of redemption, or leave the schools?"\*

It is against this doctrine, which is now so extensively embraced and so effectively acted out, that the great body of Christians in this country, and of the Presbyterian Church especially, enter their earnest and solemn protest. They regard it as a virtual renunciation of allegiance to God, as destructive to society, and as certainly involving the final overthrow of the whole system of public education. If the Bible and religion are excluded from our public schools, they and their abettors will very soon be swept away, if the country remain, what it now is, Protestant and Christian.

It is to be borne in mind that a very large part of our population is almost entirely dependent for instruction on the public schools. If, therefore, religion is to be excluded from those schools, a large proportion of the people will inevitably grow up ignorant of religion. Commissioner Flagg says, in reference to the State of New York, that "to every ten persons receiving instruction in the higher schools, there are at least five hundred dependent on the common schools, for their education." Dr. Cheever says: "Perhaps not more than a sixth part of the families in our country ever attend church, or any other schools than the free schools. Consequently, five-sixths of our whole youthful population are left unprovided with the knowledge of the Bible, and any religious instruction, if you exclude it from the free public schools."† We do not answer for these numbers. It is not necessary for the argument to assume more than must be conceded, viz.: that parochial schools, Sabbath-schools, and pastoral and parental instruction leave a very large part of the population dependent for their education on the public schools, and therefore, if religion be banished from those institutions, a large

\* Quoted by Dr. Cheever. *The Bible in our Common Schools*, pp. 237, 8.

† *The Bible in our Common Schools*, p. 134.

portion of the people must grow up in ignorance of religion. This, then, is a fact to be deliberately considered by those, and especially by those Christians, who advocate the separation of secular and religious education. They are practically consigning thousands of the people to utter ignorance of God, of Christ, of morality, and of the method of salvation. They cannot avoid the fearful responsibility which they thus incur. The man who cuts off the regular supply of water from a great city, and tells the people they must get water as they can, that the public aqueduct is not the only means of supply, would not act more absurdly or with greater cruelty, than the men who deprive the people of the ordinary and long-continued means of religious instruction, and bid them look elsewhere for the most essential kind of knowledge. It is vain to say that religion can be inculcated in the family. Why not leave secular knowledge to be thus inculcated? It is the simple and admitted fact, that, if left to parents, secular education will be, and must be, in the great majority of cases, neglected. But more parents are competent and disposed to teach their children the rudiments of human knowledge, than are qualified or inclined to instruct them in religion. If therefore, religious instruction be left to parents, it will in most cases be entirely neglected. It is no less vain to say it is the office of the Church to teach religion. Very true; but the public schools have in all ages been one of the principal and most effective agencies of the Church for accomplishing this mission. You cut off her right hand, and bid her do her work. You debar her access through her members to the young, and bid her bring them up in the fear of God. The Church is the body of Christians, and all church action is not the action of organized ecclesiastical bodies. Much of the efficiency of the Church is through the activity of her private members, operating as Christians in all the walks of life. The command to teach all nations, given to the Church, is executed not only by the action of presbyteries and synods, of bishops and presbyters, but also by the agency of all the professed followers of Christ, acting in obedience to his command. To tell the Church, therefore, to provide for the religious education of the young, and yet forbid her members to teach religion in the public schools, where alone they can have access to the greater part of them, is simply a mockery. Presbyterians may attend to their own children, and we trust they will do so; Episcopalians may attend to theirs; but who are to attend to the multitudes who recognize no such ecclesiastical connection? Nothing, then, is more certain than that to exclude religious instruction from the public schools, is to give up a large part of the people to ignorance of God and duty. This is not a matter of conjecture, but a fact of experience; and we beg every man who has the welfare of his country, or the good of his fellow-men at heart, to look this fact deliberately in the face, and to pause before he gives his sanction to the popular doctrine of an exclusive secular popular education.

But, in the second place, the whole theory of separate secular



education is fallacious and deceptive. The thing is impossible. The human soul is in such a sense a unit, that it is impossible the intellect should be cultivated without developing, favourably or otherwise, the heart and the conscience. You might as well attempt to develope one-half of a man's body, and allow the other half to remain as it is. It is impossible to introduce ideas and facts beyond the mere relations of numbers and quantity, into the mind without their calling into exercise the other powers of our nature. If a child is to read, it must read something. But what can it read in prose or poetry, in history or in fiction, which will not bring up the ideas of God, of right and wrong, of responsibility, of sin and punishment, and of a future state? How can a teacher reprove, exhort, or direct his pupils, without an appeal, more or less direct, to moral and religious motives? If he tells a child that a thing is wrong, can he avoid telling him why it is wrong, what is the standard of duty, and what are the consequences of wrong conduct? He cannot appeal to conscience without awakening the sense of responsibility to God, and creating the necessity of instruction as to what God is, and as to our relations to him as his creatures. If it be true that we live and move and have our being in God, if our finite spirits are at every point in contact with the Infinite Spirit, the attempt to ignore God, and to bring up a child in ignorance of the Supreme Being, is as absurd and as impracticable as the attempt to bring up a living creature, out of contact with the atmosphere.

This, however, is not the worst of it. The separation of religion from secular education is not only impracticable, it is positively evil. The choice is not between religion and no religion; but between religion and irreligion, between Christianity and infidelity. The mere negative of Theism is Atheism. The absence of knowledge and faith in Christianity is infidelity. Even Byron had soul enough to make Lucifer say:—

“He that bows not to God, hath bowed to me.”

As in a field, if you do not sow grain you will have weeds, so in the human mind, if you do not sow truth, you will have error. The attempt, therefore, to exclude religion from our common schools, is an attempt to bring up in infidelity and atheism all that part of our population who depend on these schools for their education. There is no middle ground here. If a man is not good, he must be bad; if he is not a Theist, he is an Atheist; if he is not a Christian, he is an infidel; and, therefore, a course of education which excludes religion, must from the necessity of the case be irreligious. Mr. Webster, in his argument on the Girard College case, says, speaking of the exclusion of Christianity from that institution: “There is nothing original in this plan. It has its origin in a deistical source, but not from the highest school of infidelity. It is all idle, it is a mockery, and an insult to common sense, to maintain that a school for the instruction of youth, from which Christian instruction by



Christian teachers is sedulously and vigorously shut out, is not deistical and infidel in its purpose and in its tendency." Again, in still stronger language, when speaking of the plan of keeping the young entirely ignorant of religion until they get their education and can judge for themselves, he says: "It is vain to talk about the destructive tendency of such a system: to argue upon it, is to insult the understanding of every man; *it is mere, sheer, low, ribald, vulgar deism and infidelity.* It opposes all that is in heaven, and all that is on earth that is worth being on earth. It destroys the connecting link between the creature and the Creator; it opposes that great system of universal benevolence and goodness that binds man to his Maker." This language is not too strong; and it is not too strong as applied to the system of excluding religion from our common schools, because, and in so far as, those schools are the sole means of education for a large part of the people.

It is indeed admitted by many advocates of exclusive secular education in common schools, that any institution which assumes, for any considerable period, the whole education of a child or youth, "and yet gives no religious instruction or training, is justly said to give an irreligious and godless education."\* Very well, this is all we contend for. We readily admit that if adequate provision could be made, and was in fact made, for the instruction of the young in religion elsewhere, there would be no such absolute necessity for its systematical introduction into the common schools. Though even in that case it would be impossible to train and govern advantageously any body of youth, even in secular knowledge, without constant appeals to moral and religious truth. But the fact is, that the common school does assume the whole education of a multitude of children; it is the only education they ever receive, and therefore is in their case "irreligious and godless," if it is merely secular.

The principle of excluding religion from State institutions, cannot be, and is not consistently carried out, even by its advocates. All the popular objections about sectarianism, the union of the Church and State, the injustice of excluding Jews and Romanists from educational institutions which they are taxed to sustain, bear against schools for the deaf and dumb with as much force as against common schools; yet by common consent not only Christianity, but Protestant Christianity, is inculcated in all such establishments. Would the public endure that all religious instruction should be refused to the deaf and dumb, because a Jew or a Romanist might object to the nature of that instruction? It may be said, that the only instruction which the deaf and dumb receive is communicated in schools designed for their benefit exclusively, whereas the frequenters of common schools can be taught religion elsewhere. This answer does not touch the principle of the objection, and it is not a fact. The deaf and dumb are taught to read, and when that is accomplished,

\* New Englander, April, 1848, p. 244.

they might be sent to their friends to be taught religion. And this is the course which consistency would require our opponents to take; but the operation of their principle is here seen too clearly to admit of its being carried out. The children are all together, and constantly under the eye of the observer, whereas the children of the common schools scatter to their homes as soon as the school is dismissed, and therefore the effect of the absence of religious training is not so clearly seen. It is not, however, the less real. And the man whose heart and conscience would revolt at the idea of leaving the deaf and dumb in ignorance of God and Christ, should not do in the case of thousands, what he would not venture to do in the case of tens.

We are fully persuaded that the attempt to banish religion and the Bible from common schools, which owes its origin and success to Papists, infidels, and scheming politicians, which is opposed to the practice of all Christian countries, to the judgment of all the great statesmen of the forming period of our country, and to the general usage of our forefathers, Presbyterian and Puritan, will, if persisted in, result in the overthrow of the whole system of popular education. The people will bear a great deal. They may allow men to trifle with their interests; they may submit to measures which encroach upon their rights; but if you touch their conscience, you awaken a power before which all human resistance is vain. If history teaches anything, it teaches the danger and folly of wounding the moral and religious convictions of men. We owe all the liberty the world possesses to tyrants trespassing on the domain of conscience. Christians, determined not to do what God forbids, and resolved to do what God commands, are the authors and preservers of civil and religious liberty. If our public men, for the sake of conciliating the Papists, or of avoiding trouble, undertake to say that Protestant Christianity, in this Protestant and Christian country, shall not be taught in our public schools, we venture to predict that they and their schools will be very summarily overthrown. The reason why so little resistance has been manifested to the edicts of the legislatures and superintendents, is that the people utterly disregard them. They care not a farthing for what the State officer at the seat of power says as to what their children shall be taught. The time for resistance will come when these State officers undertake to carry their edicts forbidding religious instruction into effect. We know of public schools, both in New Jersey and Pennsylvania, in which the Westminster Catechism is taught every day; and we believe that, in very many cases, the children in our own common schools are taught just what their parents see fit to have them learn. The safety of the system of public instruction depends on its freedom; on its being left to receive the form and application which the people may choose to give it; and upon our public men keeping the system out of the control of Papists and Infidels. The country may be deluded and cajoled, and we think here lies the danger, but the people will never submit with their eyes

open to a merely secular, which is only another name for an irreligious and godless education.

Among ourselves there exists, so far as we know, scarcely a diversity of opinion on this subject. The Southern Presbyterian Review, in an article against "Denominational Education," says, while advocating the State system: "Religion, as a distinct and most important part of knowledge; revealed religion, as the received religion of our country, so far from being excluded from general education, should be made a prominent part of it, from the primary school to the university." It is the principal object of the book of Mr. Stephen Colwell (a strenuous advocate of State, as opposed to Church schools), to prove the right and the necessity of religious instruction in common schools. "There has never," he says, "been a more suicidal position taken by the most unwise of our politicians or statesmen, or the worst of our internal foes, than this exclusion of Christianity from public education. The worst enemy of humanity could not have devised a doctrine more dangerous to our republican institutions. It is fortunately too absurd, too monstrous, too unthankful, to take deep and lasting root in American soil."\* Whether absurd and monstrous or not, it is the reigning doctrine of the day among those who control legislative bodies. On page 105, the author says: "If we have succeeded in conveying to our readers our own conviction of what is due to the present and coming generations of children in our republic, of the civil and religious obligations which will rest on these children when they arrive at maturity, and of the facilities of doing good then to be enjoyed, they cannot fail to see that the church or denomination which opposes religious instruction in the public schools, is at war with our institutions, with our civilization, and with the public peace and safety. That Bible upon which the largest portion of the judicial oaths of the United States are administered; that Bible which is the fountain of our Christianity, and which our whole system, civil and religious, assumes to be the Word of God, is the Bible which should be held up to the children in our public schools, announced to be a revelation from the Most High, the will of God, the Old and New Testament of Christianity. It should be taught the children to that extent, and in that way, which an enlightened and liberal piety would dictate." Again, on page 116, he says: "In one sense, it is true, there can be no compromise in religious matters; that which is vital to Christianity cannot be surrendered or kept out of view. The Bible cannot be sacrificed nor kept out of view to conciliate the prejudices of any, whether priest or infidel. It is the manual of Christianity. We cannot concede that the Bible is a mere human production, because it is of the essence of Christianity that the Bible is a revelation from God."

It is then the settled conviction of all parties in our church, and

\* Position of Christianity, &c., p. 98.



of the great body of the religious public, that popular education, by whomsoever administered, should in this country be Christian and Protestant. This is a position which we hope and pray may never be given up.

III. The third position is, that this combined secular and religious education of the young, is the common duty of parents, of the State, and of the Church. It has indeed been argued that if it is the duty of the Church, it is not incumbent on the State, and if incumbent on the State, it is not the duty of the Church. But this is a fallacy. It might as well be said, that if it is the duty of parents, it is the work neither of the Church nor of the State, and if it binds either of the latter, it does not bind the former. The truth is, that it binds all the above-named parties equally.

There are other things besides education which impose this common obligation. Individuals, as men and Christians, are bound to relieve the poor; but this obligation rests also on the State, and on the Church in her organized capacity. So, too, the care of the sick belongs, as a duty and privilege, to individuals and to society as a secular and religious organization. Has not the Church its deacons for the very purpose of taking care of the sick and of the poor? But does this exonerate either individuals or the State from this great natural duty of religion and humanity? The fact, therefore, that education may be proved to be the proper work of the State, is no evidence that it does not belong to the Church; and to prove that it belongs of divine right to the Church, is no evidence that it does not belong, by the same solemn sanction, to the State. It belongs alike to both, and for the same reasons, and on the same grounds; that is, from the design of their institution, from the necessity of the case, and from divine command.

The State is a divine institution. All its legitimate powers and functions have the sanction of divine authority, for the powers that be are ordained of God. Neither the existence nor the powers of the State depend on any social compact as their ultimate foundation. The State is a body of men organized, under divine authority, as a political community, for the protection of human rights, the promotion of the common good, and enforcing of the moral law, *i. e.*, for the punishment of those who do evil, and the praise of those who do well. Such being the design of the State, it has of course the authority to do whatever is necessary to attain the end of its appointment. It can regulate commerce, make roads, administer justice, raise armies, construct navies, provide for the poor, the sick, and the young. It can educate soldiers and sailors for the public service, and why not the people, to fit them for the duties of citizens? There is no function of government which flows more immediately from the design of its institution, than that of providing for the education of the people, because education is the most essential means for accomplishing the end for which the State exists, *viz.*, the prevention of



evil and the promotion of good. By the instinct of its being, therefore, revealing its nature, every enlightened state has its schools, academies, and colleges, as well as its poor-houses and hospitals, or its armies and navies.

This duty not only flows from the design for which civil governments exist, but also from the necessity of the case. It is a sound principle, that the State has the right to do whatever it is necessary it should do for the promotion of the general good. If the means for securing the public good can be more effectually and safely applied by individuals, by voluntary organizations, or by the Church, than by the State, then the latter is not bound to employ these means. But if there is no other adequate provision for the accomplishment of the desired end, it is clearly the right and duty of the State to interfere. It is the universal conviction that popular education is necessary for the public good; it is a no less general conviction that a work so vast as the education of the whole population cannot be accomplished effectually, except by the systematical exercise of the power of the State, and by the application of its resources. We know no one, therefore, who ventures to deny the right in question.

All this is confirmed by the Scriptures. God, in ordaining civil government for the protection of men and for the promotion of the public good, did thereby invest it with all the powers requisite for the attainment of its object. He holds magistrates responsible for the conduct and character of the people, which implies that they have by divine right the authority to teach, or cause them to be taught, whatever is necessary to their well-being. The numerous commands given in Scripture to have the people taught, are not addressed to individuals only, but to the community, *i. e.*, they are addressed to men not only in their separate but in their organized capacity. Nations as nations are addressed, commanded, encouraged, and threatened. Ignorance of God and of his law, is condemned and punished as a national sin. The Bible everywhere recognizes the principle that nations, as such, should be under the control of the law of God, and that they should not forget or allow the knowledge of that law to fail from among the people.

It may be said, and has often been assumed, however, that though the State has authority to provide for secular education, it has no right to interfere in teaching religion. This is the ground taken by many advocates of the exclusion of religion from our public schools. It is said the State has no religion; that it has no means of determining what the true religion is; that religious instruction in common schools is the first step towards ecclesiastical domination, or the union of the Church and the State.

If, however, the State is bound to educate at all, it is bound to impart that kind of education which is necessary to secure the ends of good government. The State does in a multitude of cases assume the whole work of education; it gives all the instruction which a

large portion of the young receive. But such education if merely secular, is conceded to be "irreligious and godless." No sane man will maintain, that the State is bound, or has the right, to train up the young in irreligion and atheism. If, therefore, the work of education is, by the providence and word of God, thrown upon the State, it must be an education in religion. The State is bound to see that the true religion is taught in all the schools under its control. This is the common sentiment of all our great men of the last generation, from Washington to a late period. All the early advocates of popular education, the authors of the common school system, as adopted in our several States, have insisted on the vital importance of training the young in the principles of piety and morality.\* Those among ourselves who have arrayed themselves against "Denominational Education," have done so on the ground that our "common Christianity," our "common Protestantism," as Mr. Colwell calls it, or "religion"—"revealed religion," as the *Southern Presbyterian Review* expresses it, may be, and should be made a prominent subject of instruction in all our institutions, from the primary school to the university. It is a new, and a latitudinarian doctrine, that the State cannot teach, or cause to be taught, the great truths and duties of religion.

All the arguments which go to prove the right and duty of the State to provide for the education of the people, go to establish the right and duty of making that education religious. If the design of the State is the promotion of the public good; if religious education is necessary for the attainment of that object, and if such education cannot in a multitude of cases be secured otherwise than by State intervention, then we must either admit that the State is bound to provide for the religious education of its members, or assume the absurd position, that the State is not bound to answer the very end of its existence.

It may be objected to this argument, that since the preaching of the Gospel is essential to the public good, the State is under obligation to secure the preaching of the Gospel to the people. So it would be, were there not other agencies by which that end might be more safely and effectually accomplished. In every case in which other agencies cannot operate, the State is bound to provide its subjects with the ministrations of the Gospel. It is under the most sacred obligations to provide chaplains for the army and navy, for military schools, and penitentiaries, and on this principle all Christian States, our own among the number, have ever acted.

The two leading objections to the doctrine, that the State is bound to provide for the religious education of the young, are the following: the one theoretical, and the other practical. The former is, that the State has no religion, and has no means of determining what the true religion is; the latter, that in consequence of the diversity

\* See abundant proof of this presented in Dr. Cheever's able and important book.

of opinion on religious subjects among the people, no system of religious instruction can be introduced into the public schools, which will not offend the feelings, or interfere with the rights of conscience of a portion of the people. In the *New Englander* for April, 1848, already quoted, it is said: "The principle, which has been so extensively adopted in the discussion of this subject, that in this country the State, or civil power, is Christian and Protestant, and therefore that schools sustained and directed in part thereby are Christian and Protestant, and that whoever attends them has no right to object to a rule requiring all to study Christian and Protestant books and doctrines, we wholly disbelieve and deny. The State, the civil power in whatever form, in this country, is no more Protestant or Christian, than it is Jewish or Mohammedan. It is of no religion whatever. It is simply political, interposing, or having the right to interpose, in matters of religion, only by protecting its citizens in the free exercise of their religion, whatever it be; of course excepting such violations of civil rights, or civil morality, as any may commit under a pretence, or a fanatical sense of religion." p. 242. Here, indeed, is a radical difference. We, on the contrary, maintain that the State in this country is Christian and Protestant, and is bound to see that the schools which it establishes are conducted on Christian and Protestant principles, and that the chaplains which it appoints are neither Jews nor Mohammedans. This country is a Christian and Protestant country, granting universal toleration; *i. e.* allowing men of all religions to live within our borders, to acquire property, to exercise the rights of citizens, and to conduct their religious services according to their own convictions of duty. Turkey is a Mohammedan state, granting a very large measure of toleration to men of other religions. Most of the governments in Europe are Roman Catholic states, granting little or no toleration to Protestants. Sweden is a Protestant state, allowing freedom of action only to the Lutheran Church. What is meant by all this? It means that in Turkey the religion of Mohammed is the common law of the land; that the Koran regulates and determines the legislative, judicial, and executive action of the government. Whenever men associate for any purpose whatever, they do, and must, associate under the control of their religion, whatever that religion may be. If a body of Christian men organize themselves as an insurance company, or as a railroad company, or as the trustees of a college, they are bound to act as Christians in their collective capacity. They can rightfully do nothing as an organization which Christianity forbids, and they are required to do everything which Christianity enjoins, in reference to the work in which as a corporation they are engaged. Thus if a number of Christians and Protestants organize themselves as a State or political community, they are obviously bound to regulate their legislative, judicial, and executive action by the principles of their religion. No law in this country which does violence to Christianity, can be rightfully enacted by Congress, or by any State



Legislature; nor would such a law, if enacted, bind the consciences of the people. No judicial decision, inconsistent with the Bible, can be, according to the supreme law of the land, or morally, obligatory. No State Legislature would pass a law authorizing polygamy. Such a law being inconsistent with Christianity, would be invalid *in foro conscientie*, and a flagrant violation of the common law of the land, which underlies all our State constitutions, and is paramount to all legislative enactments. If a court should divorce a man and his wife for mere incompatibility of temper, they would not thereby cease to be man and wife. Men cannot make void the law of God. They cannot free themselves from the obligation to obey his word. To say, therefore, that the State, in this country, is no more Christian and Protestant than it is Jewish or Mohammedan, is tantamount to saying, that the people of the country are destitute of all religion, of all faith, of all allegiance to God, and of all regard to the moral law. The utter absurdity, as well as infidelity of this sentiment, is betrayed by the concession that the State is bound to act in accordance with "civil morality." What modicum of moral obligation is intended by that expression, we do not know, but no matter how infinitesimal it may be, it establishes the principle. If the State is bound by any moral law, no matter how attenuated, it is of course bound by the law which its members recognize as divine. The heathen govern themselves by their convictions of moral and religious duty; so do Mohammedans, and so must Christians, unless they are recreant and reprobate. Christianity is the common and the supreme law of the land, from the necessity of the case, because it is the religion of those who constitute the country. Blessed be God, this fact is an historical and established one, which cannot be shaken by denial. It is a fact that Christianity is the religion of the people, that it does control our State action; that no Congress or Legislature, no court or convention has ever ventured to deny themselves bound by the Bible and the moral law. Our real statesmen, our highest judges, our chief magistrates, the founders of our government, and the ornaments of our country, have with one voice and in various forms acknowledged that Christianity is the law of the land. The Jewish religion allowed polygamy and arbitrary divorce. But no Jew in this country can be a polygamist, or put away his wife at pleasure. No man can legally pursue his ordinary avocations on the Christian Sabbath. No man can blaspheme God or Christ with impunity; and that not simply because these things might lead to a breach of the peace, but because they are wicked, and against the public conscience.

It is the principal object of the work of Mr. Stephen Colwell, to prove that Christianity has ever been recognized as part of the common law in this country. Among the authorities cited are the following. Judge Story, in his Commentaries on the Constitution, says: "It is impossible for those who believe in the truth of Christianity as a divine revelation, to doubt that it is the



special duty of government to foster and cherish it among all the citizens and subjects." "Every American colony, from its foundation down to the Revolution, with the exception of Rhode Island (if indeed that State be an exception) did openly, by the whole course of its laws and institutions, sustain in some form the Christian religion, and almost invariably gave a peculiar sanction to some of its fundamental doctrines." "In a republic there would seem to be a peculiar propriety in viewing the Christian religion as the great basis on which it must rest for its support and permanence, if it be what it has ever been deemed by its truest friends to be, the religion of liberty." At the time of the adoption of the Constitution of the United States, he says, "The attempt to level all religions, and to make it a matter of State policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation."\*

In the Act for the better government of the Navy of the United States, is the following clause: "The commanders of all ships and vessels in the navy, having a chaplain on board, shall take care that divine service be performed in a solemn and reverent manner, twice a day, a sermon preached on Sunday, unless bad weather or other extraordinary accidents prevent it; and that they cause as many of the ship's company as can be spared from duty, to attend every performance of the worship of Almighty God."—*Colwell*, p. 29.

Judge Duncan, of the Supreme Court of Pennsylvania, in a judicial decision says, "Christianity is and always has been a part of the common law" of that State. "It is impossible," he adds, "to administer the laws without taking the religion which the defendant in error has scoffed at—that Scripture which he has reviled, as their basis."—*Ibid.* pp. 55 and 58.

Mr. Webster made the following noble declaration on this subject: "There is nothing we look for with more certainty than this principle, that Christianity is part of the law of the land. This was the case among the Puritans of New England, the Episcopalians of the Southern States, the Pennsylvania Quakers, the Baptists, the mass of the followers of Whitefield and Wesley, and the Presbyterians. All brought, and all have adopted this great truth, and all have sustained it. And where there is any religious sentiment among men at all, this sentiment incorporates itself with the law. Everything declares it.

"The generations which have gone before speak to it, and pronounce it from the tomb. We feel it. All, all proclaim that Christianity, general tolerant Christianity, Christianity independent of sects and parties, that Christianity to which the sword and fagot are unknown, general tolerant Christianity, is the law of the land."—*Ibid.* 61.

How exalted and noble are these words in contrast with the mis-

\* Position of Christianity, pp. 24, 25.

nable and shallow sophism that the State is not more Christian than it is Jewish or Mohammedan! If then, it cannot but be, as our jurists and statesmen worthy of the name, declare it in fact is, that a Christian people of necessity constitute a Christian state—a state controlled in all its actions by the truths and laws of Christianity; just as by a like necessity a Mohammedan people constitute a Mohammedan state, controlled by the Koran, it of course follows, that in conducting the work of education, the State in this Christian country is bound to conduct it on Christian principles. It is, therefore, only by a violence to all just and ordinary principles of action, that the public schools in a Christian country, should be no more Christian, than Jewish or Mohammedan. The schools in China are instinct with the doctrines of Confucius; the schools in Turkey are imbued with the spirit of the Koran; and if the schools of America are not pervaded by the truths and principles of Christianity, it will be because we are the most irreligious or the most easily befooled people the world has yet produced. The objection to the introduction of religion into the public schools, founded on the assumption that the State in this country is of no religion, may, therefore, be dismissed as a mere infidel cavil.

The second great objection is, that such is the diversity of religious opinion in this country, that it is impossible to introduce any system of religious instruction into our educational establishments, which will not interfere with the rights of conscience. Mr. Benedict, as we have seen, asks: "Why should we compel the Jews, who are numerous in our cities, to listen to the New Testament, to repeat the Lord's Prayer, or the Apostle's creed, or be taught the mysteries of redemption, or leave the school?" There are about seventeen thousand Jews in this country, and for their accommodation twenty millions of Christians are required to bring down their system of education to the Jewish standard. There are doubtless some thousands of Atheists and Pantheists in the country, who deny not only the existence of God, but any distinction between right and wrong. By parity of reasoning, we are bound for their benefit to exclude from our schools all reference to God, or to the first principles of morals. Such is the style of argument by which our presidents of Boards of Education, our State superintendents, and even our State legislatures, would overthrow a system of education which has prevailed in all ages in every part of Christendom. If it is a plain principle, that the State has no right to force an individual or a minority to do what their conscience forbids, it is a principle no less plain, though often strangely overlooked, that the minority have no right to force the majority to violate their conscience. The public conscience in every Christian country, and in this country pre-eminently, demands that public education shall not be "irreligious and godless;" and for the State to declare it shall be, under pretence of not wounding the conscience of the minority, is as gross a violation of the rights of conscience, as high-handed an act of injustice, and as

gross an absurdity, as was ever perpetrated. Of all methods of solving the difficulty in question, this would appear to be the most preposterous. Suppose a few Christians were to settle in a Mohammedan country, and acquire the rights of citizenship, what would be thought of the demand, that for their accommodation the Koran should be banished from all the schools of the land, that all instruction in the religion of the country should be forbidden? Such a demand would be scouted by every reasonable man. Is not the proposal to banish Christianity from the schools of this Christian country, for the sake of a handful of infidels and atheists, worthy of still stronger indignation?

It may be said, however, that the minority are taxed for the support of the public schools, and, therefore, they have a right to require them to be conducted so as to suit their views. But are not the majority taxed too? Have they no rights in the premises? Besides, are not men taxed for educational purposes, who have no children to educate? Is not a man with two children often taxed five times as much as the man with ten? Are we not all taxed for railroads, canals, hospitals, and colleges, from which we derive no immediate personal advantage? We get our compensation in the promotion of the public welfare. And those who are taxed for public schools receive a thousand fold the worth of their money in the elevation and improvement of society, even though their children never enter a State institution.

It is evident that all that has been said in reference to the exclusion of Christianity from the public schools, for the sake of Jews or Infidels, applies to the exclusion of Protestantism for the sake of Romanists. If a few thousand Protestants should become citizens of Spain or Austria, and require the Romish religion to be banished from all the public institutions of those countries, the Romanists would see them all reduced to ashes at the stake, before they would even listen to the demand. What effrontery, then, is it for the Papists in this Protestant land, to require that our schools should, for their sake, cease to be Protestant? To what an abyss of degradation was the Empire State led down by her puny politicians, when she submitted her school-books to be expurgated by Bishop Hughes! With what ineffable scorn for Protestantism and Protestant institutions, must that astute prelate have drawn his effacing pen over the words of life and liberty which glow on every page of English and American literature! May this infamy remain forever without a parallel, and may those blackened books be soon committed to the flames, and replaced by others luminous with Protestant Christianity! Nothing short of this can ever efface the stigma which mars the lofty brow of that great State.

If the Romanists, however, are our fellow-citizens, entitled to the same political privileges, and to the same measure of religious liberty as other portions of our population, what is to be done? In answering this question it should be remembered that this is, in the sense



before explained, a Protestant country. The religious character of a State does not depend primarily on the opinions of a majority of its members. It is historically determined. Turkey is a Moham-medan State, though the Turks constitute a small minority of the people. Here, however, both the historical origin of our government, and the convictions of the vast majority of the people, concur in giving us a Protestant character. This is an undeniable fact, and therefore any solution of the difficulty in question which ignores that fact, must do violence to the public conscience. For a Protestant people to make their educational institutions acceptable to Romanists cannot be done without their ceasing to be Protestant. It would be just as reasonable for the Papists to require that our political institutions should be accommodated to their religious convictions. Every one who knows anything of the theory of the Romish Church, or who is capable of tracing the logical consequences of the doctrine of Church infallibility, sees and knows that the Romish conscience does and must require the subordination of the State to the Church. It does and must require the forcible suppression of what it regards as heresy. If the Romish conscience, therefore, is to be our rule of action, we must give up our republicanism as well as our religion; and if we are besotted enough to give up the latter, the sooner the former is taken from us the better.\*

If then this country cannot, and ought not to, give up the Protestant character of its schools to satisfy Romanists, the question returns, what is to be done? The simplest answer to this question is, let Romanists do what Protestants do in Romish countries. Let them have schools of their own. The Christians in Turkey do not call upon the government to sustain their schools. Protestants in Spain and Italy make no such demand upon the Romish authorities. There is no real hardship or injustice, as we have shown, in Romanists being left to provide their own schools, even though they are taxed to sustain the schools of the State. The Quakers are justly taxed for the support of the army and navy, because they have the benefit of their protection, although they disapprove of the means by which security is obtained. If Romanists derive in various ways incalculable benefits from popular education, they may be justly taxed for its support, though they disapprove of its character.

This is one way, and as we think, one that is simple and just, of meeting the difficulty. If Romanists should neglect to establish schools of their own, the result would be, that a large part of their

\* There is another consideration which shows the unspeakable folly of Protestants attempting to conciliate Romanists by excluding religion from our common schools. The immense sacrifice is unavailing. Schools without religion are not what Romanists want. They are no great friends of popular education at best; and they are decided enemies of all education which is not in the hands of the priesthood. The good people of Salem were simple enough to dispense "with all religious exercises" in their school, "in order," as they say, "that the children of Roman Catholic parents might be free to attend. This change," they add, "failed to produce the desired effect, our (Roman) Catholic brethren having provided instruction for their own children."



youth would resort to Protestant schools. If the plan suggested, though just, should be regarded as ungenerous, let Romanists be exempted in whole or in part from taxation, on condition that they should maintain a sufficient number of schools for the education of Catholic children, to be approved by the officers of the State.

Still a third method may be suggested. If the State thinks that it is far better that the children of the Roman Catholics should be educated in the Romish religion, than that they should be allowed to grow up in ignorance, let the State contribute to the support of their schools, not as to State institutions for which the State is responsible, but as to schools which do the public good service, though not belonging to the public as a Christian and Protestant body. Our conscience would not object to this. We might contribute to the support of a Turkish hospital, without approving of the religion practised within its walls. These are methods of meeting an acknowledged difficulty, any one of which we regard as incomparably better than the suicidal and futile attempt to banish from our Protestant institutions everything to which a Papist can object.

Besides the difficulty arising from the Romanists, it is further urged as a reason for excluding all religious instruction from the common schools, that Protestant denominations differ so much among themselves, that it is impossible to suit the views of all. On this we would remark. 1. That this difficulty is in a great measure imaginary. It did not originate with Protestants, but with infidels and Romanists. Our several colleges, such as Yale, Nassau Hall, Jefferson, &c., are frequented by students of all Protestant denominations, and yet religious instruction is freely given in them all. In Yale, Dr. Dwight was in the habit of delivering to the undergraduates those admirable lectures which have since been published under the title of "*Dwight's Theology*." Did any one ever object to this? Thirty or forty years ago, religion was taught in every school in New England, without objection from any source.

2. Our second remark is, that this harmony was attained not by limiting the instruction to what is called "general Christianity," but by allowing the people to do as they please. In the great majority of cases, there would be no objection to thorough religious training by the study of the Bible and of the Catechism. If any parent should object, let him have his child either exempted from attendance on the religious instruction, or permitted to study the catechism of the Church to which the parent belongs. What injustice, hardship, or difficulty is there in all this?

3. Let State officers and legislatures, instead of bending all their influence to make public instruction as little religious as possible, endeavour to render it as thoroughly Christian and Protestant as they can. Instead of vainly striving to make the schools acceptable to sceptics and Papists, let them strive to make them what they ought to be—and the people will rise up and call them blessed. Let thoroughly religious and Protestant books be provided for the

libraries; let the Bible be made an indispensable text-book in every school; let some approved catechism be taught to every child, and let every care be taken to have the teachers not only competent, but religious, and we venture to predict that where one man is offended a hundred will rejoice. This is only asking the State to return to what it was and did, before Scepticism and Popery scared it from its propriety, and made it a prey to the enemies of all religion.

IV. Having attempted to show that the State is entitled and bound to provide for the general education of the people; that in this country education should be Christian and Protestant; and that the objections against the introduction of religion into the common schools, made in behalf of Jews, Infidels, and Romanists, are unreasonable and fallacious, the next point to be considered is the true prerogative of the Church in the matter of education. That secular as well as religious education, the former as a necessary adjunct of the latter, falls legitimately within the power of the Church, we never heard questioned until of late. When under the preaching of the Apostles, multitudes of the Jews and Gentiles were converted to Christianity, they formed themselves into a distinct society. They had their own places of worship, their own schools, and they took charge of their own sick and poor. They acted not only as individuals, but in their collective capacity as a Church in reference to all these objects. They had their officers for the instruction of the young, as well as for the cure of souls, or care of the poor. The idea that they were to leave their children to go to schools conducted by the heathen, and imbued with heathen doctrines and usages, never seems to have entered a Christian mind. Nor does any Christian ever seem to have doubted that it was the right and duty of the Church to provide for the education of her own children. As Christianity advanced, and the necessity and resources of the Church increased, institutions designed for the promotion of learning and religion were established under her influence and control, in every part of Christendom. When the Reformation occurred, the instruction of the young under the care of the Church, was one of the earliest, and one of the principal objects of attention. Calvin in Geneva, Luther in Germany, the Protestants of Holland, France, and Scotland, had their systems of schools, academies, and colleges, under the direction and control of the Church. This was done, not only where the Church and State were intimately united, and because of that union, but also, as in France, where no such union existed. The Christians and Churches of America have always acted on the same principle. The clergy of Boston, and of the neighbouring towns, the representatives and organs of the Churches, had the official control of Harvard. Yale was under the real and effective authority of the Churches of Connecticut. Princeton owes its existence to the Synod of New York and New Jersey. Every denomination of Christians in the land have schools and colleges under their control.

It seems rather late in the day to discover that all this is wrong, that the Church has nothing to do with secular education, that denominational schools, academies, and colleges, under the control of Church courts, are anomalies and dangerous innovations; or that a State legislature is a safer body to which to intrust the great interests of education, than a court composed of ministers and elders, the representatives of the disciples of Christ. It is hard to argue this point. There seems to be but one side to the question. The ablest pens engaged in the attempt to vindicate an exclusive right in the State to control the education of the people, lose all their wonted power.

The design of the Church includes as one of its essential objects the instruction of the people. Christ said to her: "Go teach all nations." Her ministers are teachers; her great office is instruction. Of course what the Church is required to teach, is the religion of Jesus Christ. She is to do this in the most effective way. Everything necessary for the accomplishment of this object, comes within the scope of her commission, and assumes the nature of a divine command. If she takes the Gospel to a people who cannot read, she is bound to teach them letters. If she goes where the philosophy, the history, the science, and literature of the people are imbued with irreligious and antichristian principles, she is bound to establish institutions in which all these subjects may be taught in combination with the truth. To deny this right to the Church, is to deny her the power to fulfil her great commission. If she is to reap the harvest of truth, she must break up the fallow ground, and extirpate the briars and thorns, as well as sow the seed. You might as reasonably sow wheat in a jungle, as expect to get Christian knowledge and faith established in minds imbued with the doctrines of heathenism. Every missionary body, therefore, has felt that education, the education of the young, secular as well as religious, was indispensable for the propagation of the Gospel and the establishment of the church in heathen lands. Batticotta in Ceylon, Dr. Duff's Institution in Calcutta, Allahabad in Northern India, are all monuments and evidences of the necessity of secular education to the propagation of the Gospel. These are Church Institutions, and to deny the right of the Church to establish such schools, shocks the conscientious convictions of the religious community, and excites something bordering on indignation. Such denial never could have been ventured on by good men, except to serve a purpose. In their zeal to protect the public schools from injury, and to secure for them the co-operation of the religious community; and in their anxiety lest State colleges or those under the control of self-perpetuating boards of trustees, should lose caste or confidence, a few, and only a few of our leading men, have been led for a time into the apparent assumption that the Church and Church-courts have nothing to do with secular education. We believe, however, there has been no little misapprehension on both sides, on this subject; and that no party, and perhaps no indi-



vidual in our Church, is now prepared deliberately to question the right of the Church to have her own schools, academies, and colleges, whenever and wherever they are necessary for the attainment of the great end of a Christian and Protestant education. That Christians in the midst of heathens, that Protestants in the midst of Romanists, not only have the right to such establishments under their own ecclesiastical control, but are solemnly bound by the command of God, and the nature of their vocation as a Church, to have them, no man, we presume, will venture to deny. And that this right which thus inheres in the Church, in virtue of her commission and the design of her appointment, is to be exercised whenever the ends of a thorough religious education cannot otherwise be attained, we hold to be equally beyond dispute.

The arguments urged against the right of the Church in this matter, are such as these. 1. That if education belongs to the Church it cannot belong to the State. This, we have before remarked, is an obvious fallacy. The care of the sick and of the poor belong, by divine command, to the Church and to the State alike.

2. If education belongs to the Church, it is said, it must be of the nature of religious things, and the duty of superintending it must be in its nature spiritual.\* This is another fallacy. All that is needed is, to show that education is necessary as a means for the promotion of religion. If the Church is bound to secure the end, she has the right to use the requisite means. The care of the sick and poor is not so much of the nature of religious things, as education is, and yet the care of the poor, by divine command, belongs to the Church. How easy would it be to retort the objection. If religion, we might say, is a necessary part of education, it cannot belong to the State, for the State is in its nature secular. But those whose arguments we are now considering, admit that the State is bound to secure a religious education for the people. A secular power, therefore, may be bound to do a religious work; then why may not the Church, a religious power, be bound to do a secular work? The fact is, both are bound to do what is necessary for the ends of their existence.

3d. Another form of the same argument is presented thus: "Education is an affair purely civil, purely temporal. It cannot be shown, that the processes of acquiring the art of reading and writing, have anything more to do with the spiritual operations of our being, than the processes of acquiring any other art; for these are merely arts—arts by means of one of which, when acquired, we may ourselves proceed indefinitely in the acquisition of knowledge; and by means of the other of which, we may act indefinitely in the communication of knowledge. Nor can it be shown, that the process by which any one part of knowledge, not purely moral, is acquired, is any more

\* The Church, it is said, should have the control of things strictly religious, and of none other; for her Master has given this control, and no other; and right reason, as well as divine truth, limits her to this sphere as the one of her true and real power.—*Southern Presbyterian Review.*



religious, or has any more relation to religion, than any other part of knowledge; so that every means by which any mortal acquires any knowledge, is as much liable as the district school, to be engrossed by the Church; as indeed it has been in past ages. Nor can it be shown that a company of boys at school, is more liable to spiritual injury, than a company of boys at a tannery or a carpenter's shop; nor that unsanctified study, as they express it, more demands, upon principle, the supervision of the Church, than unsanctified play, or unsanctified work."\*

Even if the premises of this argument were correct, the conclusion would not necessarily follow. We might admit that "education is an affair purely civil, purely temporal;" that what a boy is expected to learn in the district school, the academy, or college, has no more relation to religion, than what he learns in a tannery or carpenter's shop; and yet consistently assert the right of the Church, on due occasion, to supervise and control it. Architecture, and the building of houses, is a matter purely civil, and yet the Church has the right to build houses and to organize a system of Church extension. The truth is, that anything, no matter how purely it may be of a civil nature in itself considered, becomes a legitimate matter of Church direction whenever it is a necessary means for the promotion of religion. We, however, deny that education is in its nature a civil affair. On the contrary, the training of the young is of necessity of a moral and religious, as well as an intellectual operation. The Southern Reviewer himself says: Revealed religion "ought to be made a prominent part of education, from the primary school to the university." How, then, can it be "an affair purely civil?" How can the schools be sunk to a level with the tannery? Is "the revealed religion" an essential part of the art of tanning leather? It is only by degrading education to a level with a handicraft, that even a plausible pretext can be framed for withdrawing it from the province of the Church.

4th. It is urged that the Church has not perfectly secured the object aimed at, when she had the control of schools and colleges. Even in Scotland, "it has not availed much that the schoolmasters must be members of the Established Church, and in our own country memorable examples are not wanting to prove that we have achieved little in the way of giving education a safe moral direction, when we have placed it most completely under ecclesiastical control." We cannot see the force of this argument. Does the fact that the Church has not fully accomplished her mission, though she has ever been intrusted with the preaching of the Gospel, prove that she has no right to preach? or that she should be forbid to exercise that right? How then does the fact, that she has not accomplished her whole work, though she has had the control of education, prove either that she has no right to educate, or that the work should be taken out of

\* Southern Presbyterian Review.

her hands and given to the State? Has nothing been done in Scotland by her parish schools? Lives there a Scotchman in the world, or a man in whose veins a drop of Scotch blood circulates, who has courage to say, it had been well for Scotland had her parochial schools never existed, or that the control of them had been in the hands of her Stuarts and Lauderdale's?

5th. The work is represented as far too great for the Church to accomplish. This objection bears only against those, if any there be, who maintain that the Church has the exclusive right to educate. We know no one who takes this ground. It is expressly disclaimed by the Board of Education, and by their able and devoted Secretary. All admit that there is work enough for Church and State, for individuals and bodies corporate, to do. It should, however, be borne on the conscience of the Church, that should the State provide only a secular or irreligious education, the whole work would come on her. She would in that case be bound to declare off from all State schools, and assume the work of providing a proper education for the whole people. She has assumed the work of preaching the gospel for the whole population. The work of education is not greater, and will not prove to be beyond her strength. If God brings the occasion, he will give the grace. The objection, however, from the magnitude of the work, does not bear in the present posture of the controversy. No one wishes to drive the State from the field, so that the Church may have everything to do.

6th. Much the most plausible argument, not against the right of the Church, but against the expediency of the establishment of parochial schools, is, that if Christians of various denominations devote their energy to the establishment of Church schools, the public institutions will be left in the hands of irreligious men. More good, it is urged, can be accomplished, more power exerted in the promotion of religious knowledge by the Christian community giving a right direction to the public schools, than by the establishment of schools under Church control. If this were so, we should, on the grounds of expediency, be opposed to denominational education. It is to be remembered, however, that the establishment of parochial schools has been forced upon the Church, by the irreligious character of the education furnished by the State. No one heard of parochial schools until, under the instigation of Papists, the State authorities began to exclude the Bible and to expurgate the school books. We, however, do not believe that denominational education will seriously interfere with the interest taken in the schools of the State. Christians see that the public schools are exerting an immense influence on the public mind. They have every possible motive to labour to make those schools as good as possible. The establishment of parochial schools, by raising the standard of education, and by provoking emulation, will tend to improve the whole system of State education.

Neither, then, on the ground of right nor expediency, can the propriety of the Church assuming her position as "one of the parties"

in the work of education, be legitimately called in question. By her divine commission she is required to teach all nations. It is impossible that she should fulfil her commission without, in a multitude of cases, engaging in the work of secular education. And, therefore, wherever and whenever the proper religious and secular training of the young cannot be otherwise accomplished, it is the bounden official duty, as well as the prerogative, of the Church, to intervene for the attainment of that object.

V. Our fifth position is, that in the existing state of our country, our Church cannot properly give up the whole work of education to the State. Having seen that religion is an essential element in the education of the young, and that it is equally the right and duty of the Church and State to provide for them a Christian and Protestant training, it is obvious that the separate duty of these two parties to the work, is one to be determined by circumstances. If the State provides such an education for the people as the conscience of the Church demands, there is no necessity for separate Church action in the premises. And, on the other hand, if parents or the Church make such provision for this object as satisfies the necessities of the State, there is no need for State intervention. The position assumed by our Church and by a large part of the Christian community is, that the State does not in fact, in this country, and cannot rationally be expected to, furnish an education sufficiently religious to satisfy the just demands of a Christian people, and therefore, that it is the duty of the Church, while endeavouring to make the State education as good as possible, to provide at least for her own members a course of instruction more thoroughly according to her own views. The correctness of this position is fully sustained by the two following considerations. First, that the standard of religious education fixed by the most religious advocates of the State system, is too low. And, secondly, that there is no rational hope of seeing our public schools, as a general thing, elevated even to that defective standard.

In religious education there are two things obviously distinct and of almost equal importance. The first is, the communication of truth to the mind, so that it shall become part of the pupil's knowledge; the other is, the impression of it on the conscience and religious feelings, so as to render it practically operative in the formation of the character and government of the conduct. What, therefore, Christians are bound to require, and what the Church is bound to see as far as possible effected is, that a knowledge of Christianity as a system of divinely revealed truth, should be communicated to the minds of the young; and that that system should be, as far as human agency can go, suitably impressed on the heart, by sincerely religious as well as intelligent teachers. Religious education in this sense of the term, is of necessity a very protracted process. It requires constant and long-continued effort. It is only by years of



instruction that a child or youth can be brought to such an intelligent and comprehensive knowledge of the contents of the Bible, of its facts, institutions, doctrines, and precepts, as is necessary for his proper moral and religious development as a Christian man. It is not by the simple use of the New Testament as a reading book in the public schools, that this object has ever been accomplished. The Bible must be regularly studied; its doctrines clearly drawn out and inculcated, and the principles of duty exhibited and applied. It is by a course of instruction which renders the pupil an intelligent Christian, so far as knowledge is concerned, that Scotch schools have exerted the wonderful influence universally attributed to them. It is by a similar process of indoctrination, that the Prussian system has availed to preserve religious knowledge among the common people, in the midst of a general apostacy of the clergy into rationalism. It is evident that no such thorough religious teaching is now contemplated as desirable, or, at least, as possible, in our State institutions. The writer in the *Southern Presbyterian Review*, seems to make the introduction of the Bible as "a reading book," the maximum of religious instruction for common schools. "In Maryland," he says, "about the year 1838, by a simultaneous movement, the word of God was introduced as a reading book, first into the public schools in the city of Baltimore, and afterwards into far the greater part of the public and private schools of the State. Those who insist on going beyond this, and require, as a part of public education, that the peculiarities of their particular sect shall be publicly taught to all the pupils in all the schools, manifestly require what they would not themselves be willing to concede to others, and which it is therefore absurd for them to expect that others will concede to them."\*

Mr. Colwell pleads for instruction in "general Christianity," that in which all denominations agree. He says, "There is a general Christianity in which men may be saved, who belong to no particular denomination, and are instructed in no peculiar tenets." p. 118. "The simple fact that Protestants admit that men may be saved in any Christian communion, in which the essential truths of Christianity are professed, proves that there is a common ground on which all might meet if they would." p. 119. "This common ground," he adds, "has not been defined, vindicated, and proclaimed, because Christians have spent their strength upon their differences, and not upon their agreement." p. 120. "It is this Christianity which is common to the prevailing denominations, which is to be communicated to, and impressed upon the children of the United States, in the public schools." p. 126.

The objection to this is, that it is indefinite. By common Chris-

\* It need hardly be remarked, that there is a wide interval between simply making the Bible "a reading book," and requiring denominational peculiarities to be taught "to all the pupils in all the schools." The latter no one demands; more than the former every friend of religion is bound to require.



tianity, one man understands mere philanthropy; another makes it an ethical code, another a system of natural religion. The very fact that it is undefined, renders it unfit for a standard of religious instruction. It means little or much, just as every one pleases. If by common Christianity be meant the doctrines common to all who call themselves Christians, including Unitarians and Universalists, it is evident this would not, and ought not to, satisfy the conscience of the Church.

Dr. Cheever in his eloquent plea for the Bible in common schools, quotes Dr. Humphrey, as thus describing the religion to be taught in common schools. "There are certain great moral and religious principles, in which all denominations are agreed, such as the ten commandments, our Saviour's golden rule, everything in short which lies within the whole range of duty to God, and duty to our fellow men." *Cheever*, p. 160. But is this Christianity? Here is not one word of those great doctrines without which Christianity is a dead letter. On another page, he quotes Mr. Webster to much the same effect. "It is notorious that there are certain great truths which are admitted and believed by all Christians. All believe in the existence of a God. All believe in the immortality of the soul. All believe in the responsibility, in another world, for our conduct in this. All believe in the divine authority of the New Testament. And cannot all these great truths be taught to children, without their minds being perplexed with clashing doctrines and sectarian controversies? Most certainly they can."

It is evident that the standard here set up by the advocates of religious instruction in the common schools, is far below what the Church is bound to require. But even this modicum of religious teaching cannot in many cases be secured. The Bible has in many places been excluded by public authority. Everything sectarian, *i. e.*, everything to which Jew or Romanist could object, has been proscribed. The whole influence of government, and the general tendency of the public mind has been to the entire exclusion of religion from the public schools. This exclusion is advocated by politicians and by ministers of the Gospel, by influential religious, as well as secular journals. A very great change has occurred in this matter. Fifty years ago, the Westminster Catechism, as well as the Bible, was taught in all the schools in New England. Now the Bible can hardly be retained as "a reading book." The *New Englander* advocates the exclusion of all religion, and quotes with approbation, the language of Dr. Vaughan in the *British Quarterly Review*. "For our own part," says that gentleman, "we have always entertained a very low opinion of the religious instruction given in day schools, and of the religious impression produced by it. We have thought that a fuss has been made about it wonderfully greater than the thing itself would justify." Think of that, ye shades of Knox and Calvin! So low as that, have men of our day descended. Too much "fuss" is made about an agency which, next

to the ministry of the word, has done more to mould human character and to decide human destiny, than any other in the world. The *New Englander* not only endorses this, but says: "The plan of giving no direct religious instruction, has, in its essential features, been practised generally in New England for thirty years."

Is it not time, then, for the Church to move? If one party, and that the largest and most powerful, advocate the entire exclusion of religion from public institutions, colleges, as well as schools; if another pleads only for that amount of instruction which can offend neither the Unitarian nor the Romanist; if in point of fact, common schools, and colleges under State control, are, in many cases, conducted without the semblance of religious instruction, can the Church, or Christians, leave the whole work of education in the hands of the State? Are we not bound to have institutions of our own, in which the Gospel may be fully taught and faithfully inculcated? In so doing we take the most effectual method of elevating public sentiment, and of bringing back the State to a higher appreciation of its duties. If State schools and colleges are conducted without any religious instruction, and other institutions rise around them, in which Christianity is faithfully taught, the former must either become Christian or perish. We do not advocate any indiscriminate action, or the purpose to establish Church schools and colleges wherever they can be placed. If the State institutions are truly Christian, as we know is often the case, especially as it concerns common schools, it would be most unwise to set up rival institutions. What we contend for is, that the Church, as well as individual Christians, has a right by her divine charter to provide for the secular, as well as the religious training of the young; and that in the existing state of our country it is incumbent on her, in many places, to exercise that right. Wherever thorough religious instruction cannot be incorporated in the common school, the Church is bound to have a parochial school. Wherever there is a college under control of the State, which excludes Christianity from its course of instruction, the Church, or Christians, are bound to provide a Christian College.

V. The only other position which remains to be considered is, that the Church, in providing that religious education which our present exigencies demand, cannot rely upon the separate action of her members, but is bound to act in her organized capacity, and, therefore, that the principles on which our Board of Education have acted in aiding the establishment of schools, academies, and colleges, are sound, and ought to be approved.

If private Christians establish schools, or academies, or colleges, in which religion is adequately taught, then, in the places where this is done, there is, as before remarked, no call for the intervention of the Church in her organized capacity. But such individual and separate action is altogether inadequate. In the work of domestic and foreign missions, we can depend neither on individual effort, nor

on voluntary associations. The Church as such in her organized form, is bound to conduct these great enterprises. It is only by this combined action that the resources of the Church can be called out; that the strong can be brought systematically to aid the weak; and that the requisite security for orthodoxy and fidelity can ordinarily be attained. All these considerations apply with as much force to the work of education, as they do to the work of missions. How many parochial schools, or how many Christian colleges, in our Western States, would have been established without the co-operation of the Board of Education? The necessity of this organized assistance is felt and acknowledged universally. Our New England and New-school brethren have a voluntary society for assisting in the support of Western colleges. Are we to have resort to such a society? Must the battle between ecclesiastical boards, and voluntary irresponsible societies, be fought over again in our Church? The work cannot be left to individual enterprise. There must be concentrated and organized effort. Shall this be by the Church? or by one or more voluntary organizations? There can be but one answer given to these questions, and it has been given by the Church in a way not to be mistaken.

But if the Church is to raise the funds for the support of these schools and colleges, she must control their management. Our parochial schools must be under Church sessions, and our Church colleges under synodical supervision. This is not only right, but necessary for the obvious reasons: First, that the Church, in raising funds for a specific object, becomes responsible for their proper application. Secondly, because the very ground of Church intervention in the matter, is that State schools and colleges do not furnish security for that kind of education which the conscience of the Church demands. It would be easy to refer to a State college long under the control of one of the most notorious infidels in the land; to another where many of the professors were avowed sceptics; and to others where religious instruction is entirely excluded; and where the Sabbath is disregarded—the students being allowed to spend that day as they please. It is not right or reasonable to expect either the Church or Christian men to contribute for the support of institutions controlled by trustees appointed by State legislatures.

It may be said, however, that self-perpetuating corporations furnish all reasonable security. On this it may be remarked, that where such boards of trustees already exist, and have an established character, they ought to be confided in, and nothing should be done in any way to weaken their hands. But when the Church is called upon to aid in the founding a college—it is right she should herself retain the control. If it be known and agreed upon, that the trustees of a college in Wisconsin or Iowa, are to be appointed by a Presbyterian Synod, there is a ground of confidence for the present and the future, that no list of names of a self-perpetuating corporation could inspire. If any man doubts this, let him make the experiment.



Let him try to raise funds for a college in the far West, under a self-perpetuating board, and see if he will find it as easy as to secure aid for one under the care of a Synod. Such colleges as Princeton, Jefferson, Washington, Hampden Sydney, have the full confidence of the Church, and are entitled to it. But when the question is, how shall new colleges, especially in the thinly settled parts of the country, be organized, in order to give due security for their religious influence? the case is very different. Under such circumstances neither State control, nor self-perpetuating trustees, can furnish any such security, either for liberal education or sound religious influence, as ecclesiastical supervision.

It has, however, been said, "the working of systems of secular education, the virtual, if not formal appointment and removal of teachers, the determination of courses and methods of secular teaching, and in effect, the last appeal in questions of discipline," do not "fall properly within the divinely appointed jurisdiction of the spiritual courts of Christ's house, or constitute the proper themes of promoting the spirituality and peace of the Church." Do these subjects belong more legitimately to a State legislature? Suppose the course of instruction for our youth, the selection of teachers, and final administration of discipline must belong directly to a political legislature, Whig or Democrat, or to a Presbyterian Synod—no good man, we answer for it, would prefer the former. The objection, however, has no foundation. There is no necessity for any of these distracting details being brought before the Synod. They do not come before the legislature. The legislature retains the appointment of trustees, and thus has entire control over the State institutions; but it has nothing to do with these details of management. So the Synod of Kentucky appoints the trustees of Centre College, and leaves to them its management. We are not aware that the spiritual interests of that Synod are injuriously affected by its relation to the college; nor would any other Synod have much to fear from that source.

If the Church then as an organization, is called by its duty to the country and to its divine Master, to aid in securing the establishment of schools, academies, and colleges under her own control, wherever such institutions of a proper character do not exist, or cannot be secured, it is hardly open to question that the Board of Education is right in the course which it has hitherto pursued in relation to this subject. That Board is the organ of the Church for educational purposes, and whatever the Church does in that department is done through that Board. The question whether the field of labour has not so increased as to call for a separate organization, is one of expediency and not of principle. It is analogous to the question whether the work of Church extension should continue to be a branch of the work of missions, or be erected into a separate department. It is obvious, that no new organization ought to be adopted, so long as



the work to be done is adequately accomplished by those which now exist.

It is, indeed, said that "the work of inaugurating a scheme so vast, and so complex, and requiring gifts, knowledge, and experience in its founders, of so varied and comprehensive a character," cannot properly be coupled with the other objects of that Board. This supposes that the Board of Education is to stand in the place and perform the duties of trustees to all the schools, academies, and colleges which it may be called upon to aid. The Board, however, have no more to do with the management of these schools and colleges, than with the direction of Theological Seminaries in which its candidates study. They are the mere agents of the Church for the collection and distribution of money, and for stimulating the efforts of its members. If a pastor informs the Board that he needs aid for the establishment of a parochial school, or if a Synod call upon them for assistance in sustaining a college, such help may be afforded without any very extraordinary "gifts, knowledge, or experience" on the part of the officers of the Board.

We look back on the recent discussions on this whole subject with great satisfaction. It has no doubt done good. It has, on the one hand, led to a clearer view of the duty of the State in reference to the work of education, and to a deeper sense of the importance of Christians exerting themselves to give a truly religious character to the public schools; and, upon the other hand, it has served to produce a stronger conviction of the high part the Church is called to act in this matter, and of the importance of the Board of Education continuing and extending their efforts to establish schools, academies, and colleges, "on a definite religious basis, and under the Church's own care."

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